

THE  
MONTHLY ANTHOLOGY,

FOR  
JULY, 1807.

*For the Anthology.*

CLASSICAL LITERATURE.

THE Poets of Antiquity deemed it as necessary to the completion of the military character of their heroes that they should visit the infernal regions before death, as it is in our day for a man to make the tour of Europe to perfect the character of a gentleman. During the present alarming convulsions of that unhappy country the traveller will find the same objects in France, that Virgil found elsewhere, and without practical embellishment.

‘Vestibulum ante ipsum, primisque in  
faucibus Orci,  
*Luctus et ultrices posuere cubilia Curæ ;*  
*Pallentesque habitant Morbi, tristisque Se-*  
*nectus,*  
*Et Metus, et malesuada Fames, ac tur-*  
*pis Egestas,*  
*Terribiles visu formæ ; Letumque,*  
*Laborque ;*  
*Tum consanguineus Leti Sopor, et*  
*mala mentis*  
*Gaudia, mortiferumque adverso in limine*  
*Bellum,*  
*Ferreique Eumenidum thalami, et Discor-*  
*dia demens,*  
*Vipereum crinem vittis innexa cruentis.’*

This vision, heretofore the subject of comment, may fairly be called the ‘crux criticorum.’ Names, the most eminent in English literature, have been enlisted in the contest, amongst whom bishop Warburton and Mr. Gibbon stand forth the most conspicuous. It is amusing to observe how wonderfully professional habit tinctures

all our ideas with its own peculiar hues. Bishop Warburton made it a point of honour to find Divinity in all his studies and pursuits, and constantly resorted to imagination to supply the deficiency of fact. This diver after evangelical heart deposited with his own hands the precious substance in the shell, and then ostentatiously displayed it to the world, as a discovery of his own. Virgil contained divinity, Shakespeare likewise ; and had he written comments on Don Quixotte, the helmet of Membrino would have contained divinity. As the bishop could not, with any shadow of reason, find christianity in the page of Virgil, and as religion was to be found at every hazard, he was reduced to the melancholy alternative of substituting the pagan mythology, or of abandoning his project. Mr. Gibbon, who, I shrewdly suspect, was more solicitous to laugh at the piety of the prelate, than to detect his literary sins, espoused the other side of the question. The eloquent historian however, while he so triumphantly exposes prelatical error, surrenders the last passage in the vision as indefensible, without a blow. “The final dismissal of the ivory gate, where ‘falsa ad cælum mittant insomnia manes,’ seems to dissolve the whole enchantment, and leaves the reader in a state of cold and anxious.



skepticism." The passage of which this line forms an integral part, is probably the one that has given rise to all the controversy ; and Mr. Gibbon, by demolishing the bishop's edifice, and not building any himself, nor suffering that of Virgil to stand, can scarcely be ranked amongst the defenders of the bard. A very able European critick of the present day endeavours to protect the part by an allegorical shield, and at the same time candidly admits that "no one can divine the beginning or the end of the allegory."

'Non bene relictæ parmula'.....  
'Sunt geminæ somni portæ ; quarum altera fertur  
Cornea, quâ veris facilis datur exitus umbris :  
Altera, candenti perfecta nitens elephanto ;  
Sed falsa ad cælum mittant insomnia Manes.  
His ubi tum natum Anchises unâque Sibyllam  
Prosequitur dictis portâque emittit eburnâ.'

Here, the assailants of Virgil exclaim, is an explicit declaration by the poet, that all the Elysian revelation was a falsehood ! On the other hand, the defenders of the bard assert, that it never could have been the intention of the poet first to flatter his monarch, and then, with deliberate solemnity, declare the whole a falsehood to his face. This curious compliment, with so poisonous a sting in its tail, would not have appeared so lovely in the keen and suspicious eye of Augustus, and his nature as Octavius can witness, was not so mild and placid, but what the sum offered as the reward of the poet's labours would in that instance have been the price of his head.

A commentator, who annexes to his author his own arbitrary

meanings, imputes to him sentiments and opinions which his words will not bear, and makes him responsible for blunders that he never committed. Because popular credulity recoils from the belief of ancient fables, are we warranted in thus turning them inside outwards ? Ask but one plain question, what is the moral which this allegory professes to enforce ? and all confess to a man, that it is beyond their comprehension to tell. We enter with Æneas the world of shadows, and are shaken by a variety of passions ; yet those passions do not rally round one object. The mind from an allegory receives a double delight ; first, in beholding the phantom acting with the propriety of an human being ; and secondly, in its demolition, by observing its similitude to the moral truth it was destined to represent. The laborious commentators, after all their researches confess, that this moral truth they are unable to find, and are thus reduced to the necessity of acknowledging, either that Virgil did not know how to compose an allegory, or they how to understand him, if he did. Further, there is a manifest impropriety in making real personages the objects of allegorical illustration, personages who cannot, by any possibility of construction, lose their identity for a moment. Yet this has Virgil done ; in parts of this vision history itself is not more faithful in its narrative, than he is. Instead of those shadowy beings, whom allegory delights in, that dissipate on discovery, we have here solid flesh and bone to encounter, that bar all discovery whatever. The only part of this adventure of Æneas, susceptible of allegorical interpretation, is where the Sybil writes the responses of her tute-



lar deity upon leaves, and has no other commentator than Æolus to expound them. The commentators of Virgil, out of reverence to their blustering deity, seem disposed to adopt his mode of explanation. Suppose that Virgil himself should for once answer his commentators; he has expressly told us, that through this ivory gate '*falsa ad cœlum mittant insomnia manes.*' Now is it pretended that the Trojan hero, after his escape from the subterranean regions through that obnoxious passage, left his body behind him, and evaporated into a dream? So long as a living body assumes this liberty, the words of Virgil have no kind of application. Only allow to Æneas the fair privileges of humanity...his just quota of the flesh and bone he inherited from his parents, and he might venture to pass through the ivory gate with perfect safety to his own character and the poet's. It is cordially agreed, that if by an allegorical process he is turned into a dream, his reputation will suffer sadly in the wreck of his humanity. Some criticks, in pursuance of their laudable resolution of convicting Virgil of an egregious blunder at all events, roundly assert that the whole of this vision was designed by the poet as a dream. *This* is really the saturnine trifling of literary dulness. That the Trojan hero should undergo so much preparatory labour and anxiety, embark in a perilous voyage to a distant country in search of a dream, when he had only to shut his eyes to find it, is a construction abundantly refuted by a plain statement of the fact.

The misery of the modern interpretation of the ancients is an overweening anxiety to find in their pages something beyond the

plain import of their words. Shocked as they are, by the advancement of such absurd legends with all the gravity of truth, they endeavour to modernize the fables into allegories by every mode, that a tortuous ingenuity can invent. Hence every celebrated ancient is beset by a number of commentators, who libel him in the shape of panegyrics. The poets themselves in all human probability did not believe in the reality of those fables, with which their pages abound. They were men of large and extended minds, deeply versed in the researches of philosophy, studies peculiarly hostile to the admission of such vulgar absurdities. Nevertheless, the marvellous was what they wanted, and surely those fables, rendered venerable by the long acquaintance of mankind, were better fitted '*ad captandum vulgus,*' than the coinage of their own brains. The populace, when they found such fables receiving the acquiescence of men, whose opinions they regarded with the infallibility of oracles, read their pages with enthusiasm; and it is not an improbable conjecture, that this very circumstance redeemed the pages of Homer and Virgil from the depredations of time and accident! If this be true, every admirer of ancient literature will not feel himself disposed to censure with much asperity the artifice, which the poets have adopted, for rendering the superstition of their times subsidiary to their personal benefit. It is the duty of a publick writer to understand the state of the publick mind, before he presumes to undertake its regulation. Bold and novel truths dazzle, but the blaze is intolerable to an eye unprepared by the slow and gradual advancement of the tapers.



Modern commentators, therefore, manifest but an equivocal kindness to the ancients, when they endeavour to press their fables into the service of allegories. When they stand as plain naked tales, they give us more accurate conceptions, and more just ideas of the manners of antiquity, than can possibly be done by allegorical interpretation. The philosopher may be amused by observing the retreat of those inhospitable phantoms; for many of the fables, which Virgil mentions with all the solemnity of fact, are sneered at in the pages of Juvenal. The christian derives a new argument in support of the indispensable necessity of the religion he professes, when he reads of the horrible vices patronized and adopted by the polytheism of the ancients.

Virgil, when he borrowed so liberally from Homer, did not always observe in so doing the identity of characters, to whom those passages were to be applied. It suited perfectly well with the ferocious and inexorable nature of Achilles to sacrifice twelve Trojan

captives to the manes of his beloved Patroclus. Virgil, not considering the humanity of his hero in the hurry of transcription, appropriates this passage to Æneas, and omitted to express the abhorrence which Homer, in his delineation of Achilles, deemed it his duty to express. The pious Trojan sacrifices eight Rutilians at the tomb of Pallas, with as much indifference, as he would have slain so many sheep on the altar. In like manner the passage now in question, that has been the occasion of so much controversy, the horn gate for the admission of true dreams, and the ivory gate for the admission of false ones, is taken from Homer's *Odyssey*. Homer sends a dream, and Virgil a living body, through the same obnoxious passage; but before I can reconcile my mind to the belief, that Virgil meant to convey a sarcasm on Augustus, I must be convinced that he himself was weary of life, and wished to visit, in proper person, that country which he had destined for his hero. R.

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*From the London Monthly Magazine, May, 1807.*

## AN ACCOUNT OF THE LONDON INSTITUTION.

THE chief purposes of the London Institution are, the speedy and general diffusion of science, literature, and the arts, by means of lectures and experiments, and teaching the application of scientific discoveries to the improvement of arts and manufactures in Great-Britain; the acquisition of a valuable and extensive library, consisting of books in all languages both ancient and modern, and giving an easy access to the use of it; and the establishment of reading-

rooms, where the foreign and domestick journals, newspapers, and other periodical works, and the best pamphlets and new publications, may be provided for the use of the proprietors and subscribers.

In the execution of this plan, the principal gentlemen and merchants of the metropolis, to the number of one thousand, subscribed the sum of seventy-five guineas each, towards forming the necessary funds; and appointed a committee to prepare a set of by-



laws for the government of the Institution.

As these by-laws explain the nature of this establishment in detail, it will be necessary to give them in a classified form, in order that they may be more easily understood by those persons who may have it in contemplation to establish similar institutions in the large and populous cities, and manufacturing towns of the United Kingdoms.

It may be necessary to premise that the London Institution is a body, politick and corporate, being so created by royal charter, granted to the managers and proprietors in January, 1807.

*Of the Direction and Administration of the Institution.*

All the affairs of the Institution are directed and administered by a committee of managers, consisting of the president, four vice-presidents, twenty managers, and the secretary, chosen by and from among the proprietors. One fourth of the presidents and managers annually vacate their office, but are eligible to be re-elected to other offices of the institution.

*Of the Proprietors.*

The number of proprietors is limited to one thousand, and the whole property of the Institution is vested solely in that body, who have complete authority to control and dispose of the same, and no sale or mortgage of any real property belonging to the Institution, or of any stock of money permanently invested, can be made, but with the approbation and concurrence of a general meeting of proprietors convened for that express purpose.

Every candidate for election as a proprietor must be proposed by a manager at one of their meetings, and his name is then hung

up in the manager's room, and at the next meeting he is balloted for. No person can be elected unless two-thirds, at least, of the managers are in favour of his admission.

There is a general meeting of proprietors annually, on the last Thursday in April, for the purpose of electing the officers of the Institution, and receiving the report of the managers, containing a general statement of the matters with which it may be necessary the proprietors should be acquainted, in order that they may form an opinion of the actual state of the Institution, in respect to its pecuniary concerns, and the accomplishment of its objects.

The minutes of the transactions at every general meeting of the proprietors are entered in a book by the secretary, and read over at the next meeting for approbation as to their correct entry, and after being approved are signed by the president, or in his absence by the chairman.

Previously to the general meeting in April, printed alphabetical lists of the proprietors, and the names of the professors, lectures, &c. are to be provided at the house of the Institution.

The votes of the proprietors for the election of the offices of the Institution are always given by ballot; and all business brought forward at any general meeting of proprietors, is decided by a majority of members present, unless a ballot be required on any specific question, by fifteen or more of the proprietors present, which ballot must take place on one of the five ensuing days after such general meeting.

No new law, alteration, or repeal of any existing law, can originate in a general meeting of proprietors, unless after special notice



to the secretary in writing, by fifteen proprietors or upwards, at least fourteen days previously to such general meeting; nor can any new law, alteration, or repeal, be proposed by the managers to the proprietors, unless approved by two-thirds of the managers present at a meeting to be summoned for that special purpose.

If, at a meeting of proprietors, any question should arise during the course of an election, respecting the forms thereof, such question shall be decided by a majority of proprietors present.

*Of Life and Annual Subscribers.*

Every candidate for election, as a life or annual subscriber, must be proposed at a meeting of the managers, and his name entered in the list of candidates, and at the next meeting of the managers the question of admission shall be decided on.

Subscribers to particular courses of lectures, or to the library, shall be admitted thereto, upon the terms from time to time fixed by the managers.

Ladies are admissible as subscribers to the lectures only, under such regulations as may be fixed by the managers.

*Rights and Privileges of the Proprietors and Subscribers.*

The proprietors, life and annual subscribers, and honorary members, have right of admission to the library, lectures, reading-rooms, and all other publick parts of the house of the institution, at all hours from eight o'clock in the morning until eleven at night, Sundays, Christmas day, Good Friday, and Fast and Thanksgiving days by proclamation, excepted; and on Saturdays the doors close at three o'clock.

The proprietors have each one transferable ticket, which admits

the bearer to the library, the reading-rooms, and lectures.

*Of the Mode of Proceeding at Elections.*

The president, one vice-president, five managers, three visitors, the auditors, treasurer, and secretary of the Institution, are elected annually by the proprietors at the general meeting in April.

On the day of the annual election, after the president or chairman shall have taken the chair, and a balloting glass being placed on the table, two scrutineers are to be appointed to examine and declare the result of the ballot.

A complete list of all proprietors who may have signified their intention to the managers to become candidates for any office, and also balloting lists, containing the names of those persons recommended by the managers and visitors, for such office, are to be prepared and ready for delivery to each proprietor, at least eight days before the annual election.

Every proprietor who votes at an election is to deliver his balloting list, folded up, to the president or chairman, who, in his presence, is immediately to put it into the balloting glass, and the name of each proprietor, who so delivers in his list, shall be marked on a printed list by the secretary or clerk of the Institution.

When the ballot is closed, the scrutineers are to cast up the number of votes for each person, and report the same in writing, signed by them, to the chair, when the president or chairman will declare those who have the majority of votes to be the persons elected to the respective offices.

If the number of votes, in favour of two or more candidates, should be equal, the president or chair-



man is to decide by lots prepared by the scrutineers.

*Of the Duties and Authority of the Managers.*

The managers are to engage suitable persons as professors and lecturers, and cause courses of lectures in experimental philosophy, and on chemistry, and on different departments of literature and the arts, to be given annually or oftener at the Institution.

They are to take care that no subjects be treated of, at the lectures, but such as are connected with the objects of the Institution.

They are authorised, under certain restrictions, to elect and admit proprietors, life and annual subscribers, and also to elect honorary members of the Institution.

They are to elect and appoint, either annually or otherwise, the assistant secretaries, professors, lecturers, librarians, and other officers, and remove them when they see cause; and engage and dismiss the domestick servants of the house.

They have the direction of the house of the Institution, and make such regulations for the preservation of order and decorum therein as they may think proper.

They are to cause fair and accurate accounts and registers, in writing, to be kept of all receipts, payment, and transactions, by them, their officers, and agents respectively, and annually make up the same to the 31st of December in every year, and lay them, with the vouchers, before the auditors on or before the 25th of March following.

They have power to admit to the lectures, and to the library, and the other rooms of the Institution, foreigners of high rank, or of distinguished scientific acquirements, during their temporary residence in the metropolis.

Their meetings are to be held in the house of the Institution on the first Wednesday in every month, and no meetings are competent to the transaction of business, unless three or more members be present.

The president, or two vice-presidents, or any three managers, may, by requisition in writing to the secretary, call a special meeting of managers. The president presides at all meetings of the managers, and in case of his absence, one of the vice-presidents, and if neither be present one of the managers. When the votes at any meeting of the managers shall be equal, the president or chairman shall have the casting vote.

*The Visitors.*

A committee of visitors, consisting of the president and twelve visitors, such visitors not being members of the committee of managers, shall be chosen from among the proprietors at the general meeting on the last Thursday in April, three of whom shall annually vacate their office, but do not thereby become ineligible to the same, or to any other office of the Institution.

The visitors have authority to inspect, at all times, every department of the Institution, and they make their reports, either to the managers, or to the court of proprietors, as they may prefer.

Any five of the visitors may convene a general meeting of proprietors, giving eight days notice thereof to the managers.

The visitors meet quarterly in the house of the Institution, and no meeting is competent to the transaction of business, unless three or more members shall be present.

Special meetings of the visitors may be held, as often as any three



of the visitors, or managers, shall express in writing to the president their request that such meeting shall be called.

Whenever a special meeting of the visitors shall be called, the object of such meeting shall be mentioned in the notice, which is to be sent to each member, at least eight days previously to the meeting.

The visitors elect their own secretary, and may make such regulations respecting the mode of transacting their business, as they shall think necessary or useful, provided such regulations are not repugnant to the charter, nor to the by-laws of the Institution.

*Of the Treasurer.*

The treasurer is elected annually at the general meeting in April, by and from among the proprietors. His appointment is honorary.

All monies belonging to the Institution shall remain in the hands of the bankers appointed by the managers; and all receipts and payments shall be entered in the banker's book, under the direction of the treasurer, which book is to be laid on the manager's table at all their meetings.

The treasurer shall order payment of such drafts as shall be made on him by the managers, as also of such bills and other disbursements, as they shall specially direct to be paid by him.

He shall enter into a bond with two approved sureties, in the sum of 5000l. on condition that he duly account and pay all such money or other property and effects belonging to the Institution, as shall come into his possession as treasurer.

He shall make up his accounts to the 31st of December in every year, and lay them before the man-

agers, in order to their being prepared for the inspection of the auditors.

*Of the Secretary.*

The secretary is elected annually by and from among the proprietors. He is a member of the committee of managers, and his appointment is honorary.

He attends the general meetings of the proprietors and the meetings of the managers; and shall enter in a book, for that purpose, the minutes of the proceedings of those meetings; give instructions to the secretary of foreign correspondence, and directions to the assistant secretaries and clerks, in every thing relating to the business of his office, and see that due notice is given by the clerk of the general meetings of the proprietors, and of the meetings of the managers.

*Of the Auditors.*

At the general meeting in April, five auditors shall be appointed by and from among the proprietors, who shall examine the accounts of the Institution, which shall be made up to the 31st of December following, and shall report thereon, with a general statement of the accounts signed by the major part of them, to the general meeting in the succeeding April; and their report shall be printed and ready for delivery at the house of the Institution, eight days previously to such meeting.

*Of Honorary Members.*

Persons of distinguished rank or qualifications, whether natives or foreigners, may be elected honorary members of the Institution.

Persons proposed as honorary members, must be recommended by three at least of the managers, and be proposed and balloted for, with the interval of one month at least, between the proposal and



ballot, and two negatives shall exclude.

*Of Receipts and Expenditures.*

A sufficient sum shall be invested in the publick funds, as a provision for the permanency and stability of the Institution.

All monies not permanently invested, and not wanted for defraying the current expenses of the Institution, shall, from time to time, be invested by the managers in floating publick securities.

The annual income of the Institution shall be applied by the managers in discharging rents, taxes, salaries, wages, repairs, the purchase of foreign and domestick journals, periodical and other new publications, for the use of the reading-room.

The surplus income shall be applied, at the discretion of the managers, to the improvement and augmentation of the library, and apparatus for philosophical experiments.

*Of Sub-Committees.*

The managers have power to appoint as many committees as they shall think proper for the purpose of scientifick and experimental investigations, and to admit into such committees any persons, whether proprietors, subscribers, or not, and to allow such committees to hold their meetings in the house of the Institution.

The president, the managers, visitors, and secretary, have a right to attend all such committees whenever they think proper.

These committees are occasionally to report their progress to the managers.

*Of the Transfer and Devise of Proprietors' Shares.*

Any proprietor desirous of transferring his right in the Institution, shall notify the same in writing to the managers, stating the name

and residence of the person to whom he is desirous of transferring the same, and such person (unless he be the legitimate son of such proprietor, in which case he may be admitted without delay) shall be balloted for at the next meeting of managers; and if such person should not be approved by two-thirds of the managers present, the proprietor shall be entitled, at his option, to propose another person for admission, or to claim from the funds of the Institution such sum as may then be fixed in the By-laws as the qualification of a proprietor.

On the decease of a proprietor, his executors or administrators may nominate such person as is appointed in the will of the said deceased proprietor, or in default of such appointment, or in case of the decease of the person so appointed, such other person as they may think proper, to be balloted for by the managers (excepting the legitimate son of such deceased proprietor, who is entitled to admission without ballot) and such nomination shall be referred by the managers to the solicitor of the Institution to examine into its legal propriety, who, on making a written report to the managers, shall receive one guinea as his fee, from the proprietor on his admission; and in case such person, reported by the solicitor as legally nominated, shall not be elected, the executors or administrators of such deceased proprietor shall, at their option, either propose another person for admission, or claim, from the fund of the Institution, such sum as may then be fixed in the By-laws as the qualification of a proprietor.

*The Library.*

The library is open from eight o'clock in the morning till eleven



at night, with the exceptions as before stated.

The books belonging to the library are under the care and custody of the librarian.

No person shall take down any of the books in the library, but a note containing the name of the person applying, and the title of the book, must be given to the librarian or the attendant, who will supply him with the book required.

No person shall take away any book belonging to the library.

A manuscript catalogue of the library is kept on the table.

*Of the House of the Institution.*

The temporary house of the institution, till the managers can procure a larger and more convenient one, is in the Old Jewry ; but it is expected that the corporation of London will grant them either the whole, or a great part of the ground on which Blackwell Hall stands. In that case, a new house will be erected, containing every desirable accommodation suitable for an establishment of such magnitude.

It will be necessary to enter into a brief explanation of the internal economy of the house, and to give an account of the publications which are found on the tables of the institution ; and also a short description of the library.

On entering the house, which was erected in 1677 by Sir Robert Clayton, is a large and spacious hall, the great staircase in which is finely painted, by Sir James Thornhill, with several subjects from the story of Hercules, as detailed by the Mythologists. On the top of the stair-case is a copy of Guido's picture of the Rape of Dejanira. Behind the hall is the newspaper-room, which contains three tables, on which are laid all the London daily newspapers, viz.

the Times, Post, Chronicle, Herald, Ledger, Press, Oracle, Morning Advertiser, Courier, Sun, Star, Traveller, Globe, Statesman, and Pilot ; the London Gazette ; Cobbet's and Redhead-Yorke's weekly papers ; Lloyd's List, the Packet List, the Shipping List, and the London Price Current. In each table are drawers, in which the clerk of the Institution regularly files the papers every evening after the house is closed, and at the end of the month they are removed and preserved to be bound in volumes. On these tables are also found Gazetteers, Directories, and other books of reference. There are also the votes and all the reports of the various committees, printed by order of the House of Commons, which are presented to the Institution by one of the managers a member of the House of Commons.

Round this room is hung a collection of Arrowsmith's Maps, neatly fitted up on canvas and spring-rollers.

On each end of this room is another smaller room ; that on the left is used for reading the reviews, magazines, the principal periodical publications, popular pamphlets, and modern books. In this room are found the Reviews, the Monthly, Gentleman's, European, Philosophical, and Botanical Magazines ; the Athenæum, the Literary Panorama ; Censura Literaria ; Repertory of Arts ; Naval Chronicle ; the Monthly Mirror ; Lists of the Army and Navy ; Sowerby's English Botany ; Nicholson's Journal ; Flower's Political Review ; the Medical Journal ; &c. The room on the right contains the foreign papers and journals ; on the table is Le Moniteur, le Publiciste, the Hamburg Correspondenten ; the Manheim, Franc-



fort, and Leyden Journals ; the *Magazin Encyclopedique* ; *Archives Litteraire* ; *Journal de Physique* ; *Mercure de France* ; *Bibliothique Commerciale* ; *Journal de la Litterature de France* ; *Journal de la Litterature Etrangere* ; *Annales des Arts et Manufactures* ; *La Revue* ; *Annales de Museum d'Histoire Naturelle* ; *L'Esprit des Journaux* ; and the *Allgemeine Literatur-Zeitung*.—There are also several modern French publications to be found in this room.

The library is arranged on the first floor, and is contained in five handsome rooms. It consists of nearly ten thousand volumes, selected with great care ; about one half of which are in folio and quarto. In the fine arts, in natural history, in bibliography, in parliamentary history, in topography, and the history and antiquities of Great Britain, this library is extremely rich. Here may be found the valuable collection of books made by the deceased Marquis of Lansdown, relating to the French revolution, also a large Collection of Tracts, having reference to the Political and Commercial Affairs of these Kingdoms, in upwards of three hundred volumes. The library, including a good collection of maps, cost nearly 9000*l.* and considering that it comprises many works of great and increasing value, scarcity, and utility, this sum cannot be thought disproportionate to the extent and importance of the acquisition.

The establishment of the Institution, at present, consists of the

principal librarian, Professor Porson, who has apartments in the house ; the clerk, Mr. J. Savage, who has also the domestick management of the Institution ; two sub-librarians ; porter, bookbinder, and two female servants.

The funds of the Institution arise from the payment of seventy-five guineas by each of the proprietors, and of twenty-five guineas, lately advanced to thirty-five guineas, by the life-subscribers. The total expense of repairs, alterations, furniture, and various necessary accommodations, have been about 3,800*l.* The total receipts are about 78,000*l.* which with the interest, will make nearly 82,000*l.*

The temporary committee of managers, on the commencement of their duties, appointed two sub-committees ; the one for the purpose of obtaining temporary accommodations ; the other for that of superintending and directing the formation of the library. The diligence and success of these sub-committees will be best understood by an examination of the house of the Institution, and of the library. The state of the house and the accommodations given to the proprietors and subscribers, will speak sufficiently for the one ; and the value and utility of the books selected for the library, will speak the industry, talents, and attention, paid by the other to the accomplishment of an object so truly desirable in the metropolis.

*May 1, 1807.*



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For the Anthology.

## ORIGINAL LETTERS

FROM AN AMERICAN TRAVELLER IN EUROPE to his friends in this country.

### LETTER SEVENTH.

Naples, Dec. 18th, 1804.

DEAR SIR,

I AVAIL myself of an opportunity, offered by the sailing of the United States frigate John Adams, to assure you of my continued recollection and regard. I can scarcely describe the emotions of pride and pleasure, which I felt in seeing, upon my arrival here, the streamers of a ship of war of my own country fluttering in the breeze. An American, who has never left his own shore, can form no idea of the contemptuous opinion, which all the European nations entertain of our country. Indeed I may add, that he never truly understands how insignificant we *really* are, until he has compared our establishments, force, means, and publick spirit, with those of other nations. It is true, that Europeans in general undervalue, and degrade us below what we merit. Though we know, that this proceeds from profound ignorance of our country, an ignorance which pervades *even the literary men of Europe*, yet we cannot avoid feeling vexed at the very humble opinion, which they entertain of us.

The Europeans confound all America, Southern and Northern, and the Islands of the Gulf of Mexico. They think it the same country, and if you are presented to them as a citizen of Lima, Boston, or Jamaica, they receive you simply as an inhabitant of the *new* world, and a being several ages behind the meanest European in civilization and improvement.

The Governour of a Swiss city proposed to me to take a letter to his friend at Jamaica, and even at Naples, where they have so much connection with the United States, they subjected a vessel from Salem to a quarantine of forty days, although she left America when there were two feet of snow on the ground, and this simply because they have heard that *America* is subject to contagious diseases. Wherever our frigates have appeared, the character of the nation has immediately been raised, our citizens are treated with more respect, and more correct notions are entertained of our importance as a nation.

Those who stay at home, and hear only the ridiculous puffings of ourselves in our orations and publick speeches, may believe, that we are dreaded abroad, as much as we are puffed at home; but those who encounter the thousand mortifications, which American travellers experience, will return infinitely humbled as to our national consequence, and will use more moderate and modest expressions when speaking of our power and importance, than they had been formerly accustomed to do. Instead of believing, that we are the wisest, freest, bravest, happiest, greatest people on earth, they will think some as free, most as wise, and *almost all* as happy, brave, and great, as the much boasted people of the United States. Will our people, so long accustomed to falsehood and flattery, bear to be told this truth? Will they not be



disposed to stone the man, who shall assure them, that we are a century behind ALL the European nations in every branch of learning? That even the poor Swiss are as *proud*, and as *happy*, as we are? That although crushed by the overgrown and irresistible force of their ambitious neighbour, they are as brave, and that they opposed to usurpation *double* the force, which the United States could ever raise during the most critical part of our revolutionary war? So long, then, as degraded Holland possesses a navy, which could *annihilate* all the maritime force, which the United States could create in two years; so long as Switzerland, or even the half of Lombardy, furnish more regular and better organised troops than this *vast nation*; so long as every literary academy of *every city* in Europe can produce more learned men, than this extensive republic, let us in the name of modesty and decorum, forbear to boast of our power or our knowledge, until we have made a little better use of the means, which God and nature have given us for the improvement of both.

Before I give you a more detailed description of this city, let me sketch out the few objects which attracted my attention on the road from Rome to this place. No country on earth, I presume, is more wretched than that part of the *campania* which you traverse in leaving Rome for this city. From Rome to Terracina, a country of seventy miles in extent, all subject to the Pope, you pass through a vast desert, inhabited only by buffaloes or birds of the ocean, who seek their food in these deserted marshes. A solitary hut, or a collection of houses, which they call a village, now and then occur, to add horror to the most

melancholy scenery. Poverty, famine, and disease are strongly marked in the dresses and upon the countenances of the inhabitants. There are, however, one or two villages, more elevated above the fatal exhalations of the marshes, where the inhabitants drag out a less miserable existence. The sides of the road are lined with the ruins of proud mausolea, or prouder villas, or the grand remains of ancient aqueducts, whose noble and yet unimpaired arches, extending as far as the eye can reach, form a grand, and at the same time beautiful perspective.

The first considerable village, about thirty miles from Rome, is Velletri, situated on rising ground, which is better cultivated than the greater part of this wretched country. It is interesting to antiquarians, as having been the reputed birth-place or residence of four emperours—Augustus, Tiberius, Caligula, and Otho. They pretend, that the remains of the palace of the last are still extant. Whatever may have been its former grandeur, it certainly has nothing imperial in its present appearance. On descending from Velletri, you enter the famous Pontine marshes. These extensive morasses are now among the most disgusting and useless, though they were formerly esteemed among the finest parts of Italy. Julius Cæsar began the stupendous work of draining them, which was completed by Augustus. At one period they were encompassed or covered by twenty-three populous towns and villages. Now not even a trace of these towns and villages is to be met with, and not a single edifice is to be seen, except a few publick houses, erected by the pope, for the protection and accommodation of travellers. These marshes are forty miles in extent, and so sunk-



en as to produce exhalations, fatal to every species of animal, at certain seasons of the year. At the time we passed them, although in the midst of winter, a sulphureous smell was so powerful, that we were obliged to shut up every window of our coach, and with that precaution, the effects of it were distressing.

The popes have expended immense sums in vain attempts to restore and maintain the ancient dykes and drains of the Romans, but it is too mighty a work for modern enterprise and resources.

Throughout the whole of this road you pass over the ancient Appian way, in many parts of which the old pavement remains, not only intire, but in a perfect state. Here, then, is another among the numerous arts in which the ancients excelled us; or at least if they did not excel us in every part of the art, they certainly did in the strength and durability of their work.

As we approach the southern and eastern extremity of these morasses, on our right towards the sea, rises the lofty promontory of Circello, which Virgil so elegantly describes as the abode of the enchantress Circe. The marshes are so low around it, that it *appears* to be an *island*. Hence the mistake, or the designed intimation of its peculiar appearance in the lines of Virgil's *Æneid* :

Proxima Circæ raduntur littora terræ,  
&c. VII Book, 10 verse.

And in the III. *Æneid* he calls it an island :

Et Salis Ausonii lustrandum navibus  
æquor  
Infernique lacus, Ææque insula Circes.

I cannot conceive in what manner the enchantress procured, unless by *her mysterious art*, the lux-

uries which Virgil describes, for the promontory is not extensive, and appears to be a barren rock.

As you pass Circello, you discover in front the conspicuous and romantick town of Terracina, situated on an almost inaccessible eminence on the shore of the Mediterranean. Its lofty and romantick rocks form a most noble and beautiful object, as you approach from the Pontine marshes. It was the ancient Anxur of the Romans, and in its position and appearance answers the description of it by Horace :

Impositum latè Saxis candentibus Anxur.

Except as to the colour of the rocks, which are now of a yellow brown, instead of white.

This town was supposed to be a peculiar favourite of Jupiter, to whom the inhabitants erected a temple, the remains of which are still visible. They do not, however, bear the marks either of taste or grandeur. They appear to me just what you might expect *village* architects to produce. It is true that many, and I believe some respectable writers have given a very different account of it, and have formed some very grand and imposing descriptions of it; but I am persuaded, that the most of these writers of descriptions never took the trouble to ascend to this temple, which is situated on the top of a very high hill, to ascend which, in this enervating climate, is no small labour.

Certain I am, however, that no man, who has ever seen these remains, which are now incorporated into the body of a catholick church, (where, perhaps, there is as much idolatry as before) can doubt, that the style of the ancient temple was mean and vulgar, at least if the pillars, which are now shewn to



us, were really part of the ancient façade. I have been the more minute in this circumstance, of the difference between the *real appearance* of these ancient remains, and the descriptions of them in several books of travels, because the same thing has occurred to me frequently.

It is a fact, that travellers, who make books, generally follow each other blindly, without either taking the trouble to examine by their own senses, when on the spot, to see if the descriptions are correct; and oftentimes perhaps without visiting the objects, which they attempt to describe. I shall occasionally notice these blunders as they occur, of which the description of the temple of Jupiter at Terracina is certainly one. Terracina, in point of position, is one of the most beautiful cities of Europe. The landscapes around it, like all those upon the shores of the Mediterranean, are a mixture of the sublime and picturesque. Surrounded on the land side by rocky mountains, which overhang the city; to the north the eye ranges without limit over the Pontine marshes; to the west the view is terminated by the promontory of Circe, and to the south the Mediterranean stretches before you. On the top of the mountain, behind the city, Theodorick, the most powerful of the Gothick kings, erected a magnificent palace in the Gothick style. The remains of it are still extensive and noble, and together with the rudeness and inaccessible nature of the spot, forcibly recal the barbarous ferocity of the age in which it was erected. With great labour I ascended to the spot, through thickets of myrtle and other evergreens, whose beauty and fragrance were enchanting. Under our feet the antirrhinum, and the daisy, and

several species of narcissus, now in full bloom (December) enamelled the mountain side. It is not surprising, that in a climate and with a soil so mild and so fertile, Virgil should have sung so sweetly of rural scenes.

As you quit Terracina, you enter the kingdom of Naples, and, in my opinion, the most charming country in the world. At this season, so inclement and sterile in the greater part of the inhabited world, the orange and lemon in full fruit, the olive and the cork tree in glossy verdure, the myrtle and the arbutus with their fragrant flowers, enrich and beautify the scenery, and regale the senses. Passing a most wretched, dirty village of Fondi, which has retained its disagreeable character ever since the time of Horace, who thus contemptuously speaks of it, in a description of his tour to Naples. 'Fondianos ubi Aufidius Prætor est, *libenter* relinquimus,' you soon arrive at the charming village of Mola da Gaeta, which is admitted to be the scite of the ancient Formia, so great a favourite with the Romans. Here many of their most distinguished statesmen and writers had their villas. Here was the favourite residence of Cicero, whose tomb, in very tolerable preservation, is still shewn at the entrance of this place. It was near this spot, that he was betrayed (you will recollect) by a young man whom he had patronised, and where he was murdered by the assassins of Mark Antony. The spot, on which these villas were situated, is truly enchanting, and justifies the good taste of Cicero in selecting it for his residence.

The sea has however made great inroads upon this place, and you perceive the ruins of palaces and villas submerged at the distance of several rods from the shores.



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For the Anthology.

### REMARKER, No. 23.

Fufidius vappæ famam timet ac nebulonis,  
Dives agris, dives positus in fœnore nummis.  
Quinas hic capiti mercedes exsecat; atque  
Quanto perditior quisque est, tanto acrius urget.      HOR. sat. 2. b. 1.

THE last Remarker held up to merited detestation a crime, that from its frequency has almost ceased to be thought immoral; and which, if it continues much longer with impunity, bids fair to rank among the cardinal virtues of a commercial people. It is practised by many of the rich, the influential, and *apparently* respectable part of the community; who call it good, and endeavour to justify it by reasons, as well as sanction it by their example: it is more profitable than any species of fair trade, and therefore speaks powerfully to the strongest feelings of tradesmen: and candour will never let it be supposed, that those men can be scoundrels, who have been looked up to for many years as the first of their fellow citizens, as patterns of prudence, and models of steady habits.

Usury, as it easily evades the law, allures by the prospect of great gain, is sanctioned by grey-beards, and defended by all the efforts of perverted reason; bids defiance to censure, whether from the pulpit or the press: it stifles the voice of conscience, and laughs at the dictates of honour: yet as its meanness is in direct opposition to every liberal feeling, and its natural tendency perfectly hostile to the interests of general commerce; every honest merchant ought to treat it as an inveterate enemy, and every gentleman to keep the finger of scorn constantly pointing at it.

Monopolies have ever been considered as unfair and unjust, and in proportion to the necessity or general utility of the article monopolized, is the odium cast on the monopolizer: in this point of view, how unfair and unjust, is the character of the usurer. The monopolizer of grain, in a famine, is not more infamous, than the wretch, who, by his influence over monied establishments, prevents the oil of commerce from being diffused among the smaller wheels of the machine; for though the larger ones may be able to keep in motion, the effect of their motion extends not beyond themselves, and the benefits that should result from the proper exercise of the whole, is confined to a few, instead of being advantageous to the country.

This pernicious vice, which undermines what it professes to support, as it is peculiarly obnoxious to the mercantile interest, ought by merchants and tradesmen to be combated by every possible means. Every prudent man will endeavour to be content with moderate profit, safely acquired, rather than pay immoderately for an additional sum to enable him to hazard his all; and every honest man will, as soon as he finds himself getting behind hand, call those, to whom he is indebted, at once together, and make an honourable composition, rather than, for the sake of a little delay, suffer his property to become the prey of vultures, who



at last will not have a shilling in the pound for his confiding and liberal creditors : but the allurements of gambling speculations, and the false shame of having been unsuccessful, induces men to sacrifice their principles, their families, and those friends by whose aid they were first set up, and by whom they yet might be rescued, could they but resolve to act candidly and justly, instead of gratifying a mistaken pride by means, that must ultimately be ruinous. But this they would not be able to do, how much soever they might be inclined, if the *Shaver*, like the lurking spider in his web, did not lie in watch to entangle the heedless wretch in his snares : to the usurer therefore, is to be fairly attributed all that laxity of principle and carelessness of reputation which brings disgrace on the mercantile character, embarrasses its operations, and ruins so many of its professors.

The justice of this charge against them, severe as it is, they cannot, dare not, deny ; but that the exposure and condemnation of injustice will make them cease to be unjust, would shew little knowledge of a usurer's heart in any one that expects it. The usurer is totally devoid of real honesty, and is correct in his dealings only as the letter of the law obliges him. Not what he ought or ought not to do, but what he may

and can do, is the rule of his conscience. His breast has not a spark of human feeling, he is cruel as death and greedy as the grave. If any thing can make him part with money or forego an opportunity of gaining it, it must be some publick ostentatious charity, which will be recorded, and trumpeted forth to the world, by which means some may be deceived into an opinion of his liberality, and put it in his power to make them repent their credulity ; or it must be to feed his revenge on those who expose his villany, and in some degree diminish his extortions.

The deadly and immoveable hatred of Shylock to Anthonio, was not merely because the latter was a christian,

‘ But more, for that in low simplicity,  
He lends out money gratis, and brings  
down

The rate of usance here with us in  
Venice.’—

This was the ancient grudge he bore him, and for which he was even willing to give three thousand ducats to have the means of revenge.

The writer of this well knows he shall excite similar sentiments in the hearts of the Shylocks of Boston, but as he never was, and is never likely to be an object of their voracity, he despises their malice as much as he holds them and their practices in abhorrence and contempt.

## POLITICKS.

*For the Anthology.*

THE superiority of our own constitution over that of Great-Britain, both in theory and practice, has ever formed a favourite subject of declamation to igno-

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rant and insidious politicians among us. To refute all the silly objections of these cavillers would be far beyond the compass of a single paper. But there is one



*evil*, which has been more frequently than any other the theme of their abuse; and yet the smallest inquiry into the history of that country would have shewn them that it had no existence, but in their own disordered and perverse imaginations. We are however every day informed, that we alone are exempted from the plagues of privileged orders; that here alone are offices bestowed on merit, and our happiness in this respect is vaunted as a charm to dispel the gloomy horrors of democracy, and as a consolation under all the afflictions which good men of every party must suffer from the too frequent exaltation of the base, the vicious, and the ignorant, to those employments from which the noble-minded, the virtuous, and the wise have been so unworthily dismissed. For my own part, I am inclined to think that in England, the shoemakers, the tailors, and the butchers retire to their long homes, without having, at any period of their lives, been raised to a seat in the senate or in the cabinet, principally because in that country, as in this, such men have never been found possessed of knowledge and ability sufficient to recommend them to such stations. In fact, we have not often seen their geese desirous of becoming consuls,\* nor have the subjects of that country, under any violence of party spirit,

\* It is said of the marquis of Halifax, that after the revolution in 1688, many absurd applications were made to him from persons pretending great services, for his recommendation to posts and places under the government, which they were utterly unqualified to fill. The marquis, being at last wearied with their importunities, observed, "that he had frequently been told that the Roman republick had been saved by geese, but he never heard that those geese were made consuls."

been selected as candidates for popular election. In this, where those town or village heroes have been transferred to publick life, they have not generally been noticed for the brilliancy of their talents, or the usefulness of their exertions. But although low birth, or the practice of the more ordinary occupations in society, (respectable as they may be) have not of themselves formed in any one an irresistible claim to the favour of the prince or the people, yet that many have risen from early obscurity to the highest rank in Great-Britain, splendid examples may be found among our own contemporaries, or among those who have but lately quitted the stage of life. The following great and well-known names are probably but a few among numbers. Were we to recur to more ancient times, we might discover the rich, the magnificent, the all-powerful Wolsey, a butcher's son; and Thomas Cromwell, his equal almost in rank, and in all other things his superiour, in early life the menial servant of the cardinal. In the reign only of the present king, the highest offices of almost every kind have been held by such men, as must have risen to fame and power under any government, in which advancement could follow the possession of great and commanding abilities. Moore alone, the late archbishop of Canterbury, who rose to that exalted station from the lowest birth, (for he was, I believe, son of a butcher at Gloucester) may be considered a child of fortune, favoured by the mere concurrence of lucky chance. The office, which, according to the English rules of precedence, ranks immediately after that of the archbishop of Canterbury, and before all the hereditary nobility not of



the blood royal, has been thrice within twenty years enjoyed by men who obtained it but from the predominance of their talents ; by Thurlow, Loughborough, and Eldon, of whom the two latter at least were of what must in that country be called humble parentage. The present lord chancellor Erskine, though son of a Scotch earl of ancient family, laboured for many years under the pressure of poverty ; nor was it till after some time, passed both in the naval and military professions, and I believe not till a marriage connexion with a lady of no fortune, and the prospect of a large family, that the irresistible and *sacra fames auri*, in him a virtue no less than a necessity, compelled him to embrace the profession of the law. Dunning, lord Ashburnham, was the son of a country attorney in the west of England. Clive, the hero of Plassey, quitted the counting-house for the field of battle, and for that company in whose service he started as a clerk or writer, conquered kingdoms. In the navy there are the brothers Hood and Bridport, both ennobled, and both the sons of a country clergyman ; and the great, the lamented, the immortal Nelson, of the same respectable though humble origin. If lord Peterborough, Granby, or Howe, were of noble birth, they deserved a chief command by their abilities and their valour. Sir Samuel Romilly, the present solicitor general, is the son of a poor Genevan emi-

grant. The first earl of Chatham, we are told by lord Chesterfield, owed his rise singly to his own abilities, and unassisted by favour or by fortune had no powerful protector to introduce him into business, and to do the honour of his parts. Marlborough was the son of a country gentleman. Lord Barham, the late first lord of the admiralty, is of the lowest birth. General Sir John Moore is son of Dr. Moore the traveller. Were we to look among the mercantile class, we should find as in this country, that the possessors of immense wealth are generally men of obscure origin, and indebted for their opulence entirely to their own exertions. Without making a direct eulogium on the constitution of England, without any invidious reflections on our own, the frequent recurrence of these events we may surely be permitted to regard as a most estimable quality in every form of government. In that of Great-Britain it is a sublime, a glorious spectacle ; for it is there united with all the advantages of tranquillity, of law, and subordination, with the permanency of families and estates, with the principles of honour and of glory, with a true love of country, and with every encouragement to the noblest exertions of mind and body in the senate, the cabinet, the field, or on the ocean, and in a private life devoted to the arts, the sciences, and literature.



For the Monthly Anthology.

## ON HOPE.

Ἀνδρῶν ἀτιχῶν σῴζεται ὡπὸ τῆς ἐλπίδος.

The unfortunate are preserved thro' hope.

MENANDER.

THE all-wise Creator of the universe has manifested his benevolence in every work of his power. He has delighted to exhibit this virtue, not only in the general operations, but in the most minute circumstances of life. The indifferent spectator will discern this quality reigning in the world on the most superficial examination, while the philosopher delights in viewing the exertions of goodness in the petty affairs of mankind and in the moral economy of nature. This brightest glory of Divinity burst upon man with accumulated splendor at the promulgation of Christianity ; yet among the heathens it darted a mild ray, and glimmered with a cheerful light. They indeed could not contemplate the wonderful benevolence of their Creator with the same assurance as is granted to Christians, because they had never heard, and never thought of the infinite mercies of God, as displayed in the doctrines of revelation. They however had the same universe to survey, and the same reason to exercise ; and the first of their observations and experience was the perception of the goodness displayed in the natural and moral world.

Among a variety of general principles, which exhibit the benevolence of the Creator, is the universal extension of the consolation of hope. This is as widely diffused as the race of reasonable man, and is limited in its existence only by extinguishment of life. It is universal, continual, and

regenerating. It accompanies the sun in gladdening the children of sorrow, for where there is a rational being, there is the habitation of hope. It never forsakes the afflicted or unfortunate, but abides with him while nature and reason endure. Its powers are wonderful and unlimited ; their operation is versatile, yet always benignant, for it may sometimes present to intellectual vision a single view of happy existence, and sometimes display the unlimited scenery of possible felicity.

The ancient mythologists represented the power of hope as the last gift of the gods ; for when Pandora had been endowed with all perfection by acquiring from each of the divinities his peculiar excellence, she also received a box containing all the ills, diseases, and vexations of human life ;\* when this box was afterwards opened and the vices and calamities flew abroad in the world, hope was found at the bottom of the box, and was given as the alleviator of every misfortune. By this fable the mythologists evinced their opinion of the consolations of hope. They considered, that the world would have been indeed wretched, had there been no comforter amid the innumerable miseries of human nature ; and consequently they showed to mankind a principle, which was not needed, till sorrow and evil had entered the world, but which was then capable of sooth-

\* Quere, if Pandora was not forbidden to open the box ?



ing and succouring every moral disorder and physical infirmity.

Of the heathen allegory I have never seen an explication, but I shall offer one which appears simple; and I offer it with the more pleasure, because if false, it can produce no other harm than that of contempt for the poor ingenuity of the author; and if it be true, it will serve to prove the truth of the history of creation, as related in the bible, and thus add another argument to the excellence of our holy religion.

By Pandora is meant a being, possessing every gift, as the word evidently denotes. Among the Greeks, it had a female signification, upon the principle mentioned in Harris's *Hermes*, that every recipient being is naturally considered of the female gender.—The first man, Adam, is darkly shadowed under the allegory of Pandora, the first woman. He received a command from his maker, which he was not to break; but which, if he should transgress, the inevitable consequence was misery and death. Pandora was ordered not to open the box, which had been given her, under the penalty of spreading disease and calamity in the world; and the hope, which remained at the bottom of the box, is typical of the gracious promise of salvation, which the benevolent God made at the time of man's transgression.

These are the leading features of resemblance, which it is sufficient for me to have sketched. Future investigators, who have the piety and erudition of Maurice and Bryant, may be able to exhibit the sources of Egyptian or Indian theology, whence the Greeks borrowed their story; they may be able to point out the minute differences between the heathen fable

and the scriptural narration; they may be able to reconcile apparent contradictions; to account for strange absurdities in the history of Pandora, and to demonstrate by new arguments the sacred truth of the formation and the fall of Adam.

Little speculation and experience are necessary to convince us of the evils of life: they are frequent and distressing. They come, when we never expect them, and when they have glided away, they are quickly followed by others. Some men are overpowered by a sudden condensation of misery; while others are wearied out by continual succession of petty misfortunes. Man indeed is born to sorrow. At the moment of birth he gives signs of that pain, which generally accompanies him in the different stages of existence, only altered by irresistible circumstances, or suspended by the alleviations of science.

Under such circumstances, what would be the condition of man without hope? He would sink, loaded with sorrow, to the grave; or he would drag out a painful existence, anticipating the moment of dissolution. But this messenger of good whispers to every one soft words of peace. It cheers the sick man with the prospect of better days, when health shall invigorate his frame, and when society shall revel at his restoration to pleasure. The poor man anticipates the year, when he shall no longer be obliged to work for his daily bread; when, with a competent supply of riches, he shall be able to afford himself a decent habitation for the evening of his days. The mariner, tossed in the waves or almost overwhelmed in a storm, can discern in the horizon of hope a safe re-



treat from the present vexations, and a secure accommodation against the coming calamities of existence. In like manner, to all who are oppressed by physical evils, hope offers a suitable relief : she spreads her light, and all darkness vanishes ; she extends her powerful hand, and the tear is wiped from the widow's eye and the countenance of the orphan glistens with cheerfulness.

The natural evils of the world are indeed great ; they are sufficient to oppress a virtuous mind, and to appal the stoutest resolution ; yet if we diligently survey the whole system of beings, we shall find other sources of misery, more poignant in their effect, if not more frequent in their recurrence. Physical infirmities have reference only to the body ; of course they cannot endure longer than life ; and though our existence be embittered by sorrow, and overwhelmed by agony, there is little consequent apprehension about future felicity or torment. But as moral agents, men are subjected to temptation ; they are seduced by evil pleasures, or transported with furious passions. Hence is produced the whole catalogue of crimes. Hence originate those vices and sins, which a moral philosopher cannot contemplate without pity, and which the transgressor of human and divine laws knows to be the cause of his severe punishment and misery. These evils, which relate to our moral nature, have evidently two springs ; they are produced either by our own folly and wickedness, and then we are criminal ; or they are the consequence of accidents and circumstances, which are not to be resisted, and then we are unfortunate.

Among other evils, of the first class, is the undeserved loss of reputation. This, to an honourable man, is a deprivation greater than that of life. If a virtuous mind have been for years raising his character by regular pursuits of industry, and the punctual discharge of moral obligations ; if he have attained an high rank among his fellow-men, and with conscious superiority views himself as equal to the highest in the eye of heaven, how is his heart torn, when this reputation has been sapped by the artful and the malignant, when the lowest artifices have successfully been executed to number him among the criminal and the vicious ? No anguish is equal to his ; no tongue can speak his sorrow ; no treasures can compensate his loss. Yet to this poor being of misfortune there is hope. This will cheer him and comfort him ; not merely the hope that his accusers will one day be condemned, for an honourable man will pardon even his enemies ; not merely the hope that his character will be re-established in this world, for of this he may care but little, as experience has evinced the vanity of depending on the opinion of the world ; but the sure and certain hope of another state, where his virtues will shine clearer than the day-star in its meridian, where his good deeds will be recompensed by full-flowing felicity, and where perhaps his heavenly father will crown him with greater glory for the loss, which he sustained below, of all that is valuable, dear, and praiseworthy.

Hope is the constant attendant on him, who has laboriously endeavoured to acquire renown in the republic of letters, and who, from the negligence of mankind, or the ab-



surdity of fashion, has never obtained the rank which was his due. No one should ever despond. Literary history will point out many names, high in literature, and often in the mouth of fame, who were once unknown, forgotten, or disregarded. In their progress through a great undertaking, hope comforted and fortified them. It exhibited in bright array the testimonials of future celebrity, and proclaimed the loud and distinct acclamations of mankind. Even if the writers were flattered and seduced by the gay rise of hope; if they did not receive tributary honours or profitable distinctions in their life-time, they looked forward with a steady eye to ages yet unborn, and in anticipation enjoyed the shouts of gratulation, and the embraces of kindred souls, who welcomed their advancement to the temple of fame.

The evils, which are produced by wickedness, are always horrible in the eyes of society and of God; those, which arise from folly, rather than from sin, are not always punished with severity by the earthly judge; and perhaps hereafter they may be considered with an eye of compassion by the supreme disposer of all things.—Crimes, which are plotted in darkness and secrecy by the deliberations of infernal men, and which are perpetrated with all the cool savageness of malignancy, are punished with unrelenting justice by earthly tribunals; yet I know not if hope ever deserted the most shameless of villains. His fancy continually suggests hopes from

the effects of chance or design. The dungeon indeed contains his body, but nothing restrains the operations of mind. He may look forward to his release by the destruction of his country; to his escape by means of a thousand accidents; to a deliverance by civil commotions, or the conflagration of the prison, the influence of friends, or the convulsion of an earthquake.

A dungeon is the solitude of a criminal, and, I hope, sometimes the cell of a penitent. No one can limit by finite bounds the compassion of infinite benevolence. The murderer should indeed deeply feel the awful horror of his crime; he should be torn by the remorse of his conscience, and humiliated even to dust by the solemn contemplation of his accumulated wickedness. To such a man I would not offer the smallest reason of confidence, not the most minute ground of assurance to the favour of heaven; yet if he were deeply sorrowful, if he were inwardly convinced of his wickedness, and were completely repentant, I trust that a ray of hope would gleam into his dark dungeon, and that he might sometimes think on the infinite merits of his Saviour, and the infinite power of his God. We are all the children of sin, and have all forfeited the countenance of our Maker; yet we can trust in the hope of reconciliation, not only for ourselves, but even for murderers, for we know that goodness is unlimited, and that there is mercy in heaven.



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For the Anthology.

SILVA, No. 29.

—juvat integros accedere fontes,  
Atque haurire—juvat novos decerpere flores. LUCRETIVS.

Sweet are the springing founts, with nectar new ;  
Sweet the new flowers that bloom ; but sweeter still  
Those flowers to pluck, and weave a roseate wreath.

TACITUS.

THE writings of Tacitus display the weakness of a falling empire, and the morals of a degenerate age. The period in which he lived was favourable to the exercise of writing ; and under the auspices of Trajan he was not restrained from painting strongly, what he had ardently conceived. His genius was energetick and penetrating. In the horrors of the years, which preceded the reign of Vespasian, he finds an ample subject for the workings of his mind, and in his reflections on the corruption of manners, and the state of society, he discovers the most profound knowledge of our nature. Accordingly his writings by the scholars in Europe have been studied as a regular task. They form the subject of deep meditation for all statesmen, who wish to raise their country to glory ; to continue it in power, or preserve it from ruin. Time has destroyed that part of the history which depicted the virtues of Titus, Nerva, and Trajan ; but as if to show how vile our nature can be, has left almost untouched the lives of Tiberius and his successors, to the accession of Vespasian. The mutilations have however been almost restored through the patronage of princes, the industry and erudition of successive editors and commentators ; so that the world is now presented, as by a wild Salvator

Rosa, with a faithful picture of the miseries and crimes of the Roman empire, from the death of Augustus, to the assassination of Vitellius. Perhaps this series of time was as fertile in crimes as the dark ages. Before these, mankind had become inured to misery. No one knew what was liberty, and very few had even heard of it. Of course their situation was not materially worse, during the centuries that followed. But previously to the commencement of the empire, even in the days of Marius, and Sylla, and Pompey, and Cæsar, there was some reverence for ancient laws and institutions. Freedom was not entirely forgotten, and where real felicity was wanting, there was a false, alluring, mock-sun glory, which attracted, illuminated, and deceived. The knowledge of this was in the remembrance of the slaves of Tiberius, and fathers had told it to their children, so that both realised the miseries of the times—rendered more excruciating from the recollection of the tales of the victories of Cæsar, and the splendour of Augustus. The causes, which led to the downfall of this mighty empire, are highly worthy of the consideration of every statesman and scholar ; and no where can they be studied with more pleasure and profit than in the writings of Tacitus.



## SOUTHERN'S TRAGEDY OF ISABELLA.

THE tragedy of Isabella is rather of the common kind, except as to the plot, which is good. The incidents are of a very interesting nature, and are certainly well arranged. The distress of Isabella is awful, and her madness is pathetic; but in the language there is no flow of verse; in the sentiment there is no burst of mighty mind; in the morals there is something faulty. Nor do I like the introduction of such comick beings as the nurse. If Southern introduced these in imitation of Shakespeare, he was grossly mistaken; for why should a poet imitate what at least is doubtful as to merit. The world and the criticks are not perfectly reconciled to the fools, the coxcombs, and the Falstaffs of the serious plays of Shakespeare, and shall Southern attempt to make that critically good, in which the all-powerful spirit of the great magician did not perfectly succeed? The tragedy of Isabella has little of the sentiment of Otway, and nothing of the elegance of Rowe. I have seen Southern somewhere called tragick, but in Isabella I can observe nothing tragical, but the horrid combination of heart-rending incidents, which is to be ascribed to the plot, and not to the play. I have never seen Mrs. Siddons in Isabella; but she has been described to me, as being wonderfully great. Her manner is majestick, and her looks are the most expressive; her tones are sometimes soft, like the south wind blowing over the grove, and sometimes deep, like the bursting of revengeful thunder.

—  
CICERO.

CICERO, in the Catalinarian orations, shows himself not less a

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statesman than an orator; but the wonderful collocation of words to give richness and effect to his sentence, is remarkable. He loves a full close on the ear, and I should think, delighted like Gibbon to mark the musical pauses and dying conclusion of elaborate sentences. Yet in these orations he is short, vehement, and abrupt. He was master of every style, from the swelling Asiatick luxuriance, to the pithy conciseness of Tacitus, and used them as suited his particular purpose. If he thunders against Cataline, he is short, quick, attentive to his ideas, and sometimes careless of harmony; but if he praises Pompey in the Manilian, or courts Cæsar in Marcellus, his words are long, and his periods remarkably harmonious. The whole language of compliment and courtesy is open to his delicate powers of selection, and the force of the Roman tongue rolls on the ear of the auditor with such amplitude, dignity, and grace, that no one can deny its charms, or resist its application. We regret to see the encomiums lavished on himself in the third oration. For the services Cicero had rendered his country, he had a right to general congratulation and civick honours, but I could have wished he had been less frequent and diffuse on his own merits. He needed not to have proved the day of conservation more illustrious than that of creation, nor have thought himself more deserving of renown, than Romulus the founder of the city. He affects to disdain all honours, all decorations, signs of greatness, and marks of superiority, as inferior to the merits of his achievements, and as insufficient to reward him for the benefits he had rendered his country.



## MILTON.

Milton is one of the English authors, who will probably last as long as the English language, not merely on account of his original, unrivalled excellence in the sublime, but because national pride is interested in his preservation.—The Greeks boast of their Homer; the Romans of Virgil; the Italians of Tasso; the Portugese of Camoens; the Spaniards of Ercilla; the French of Voltaire; and the English of Milton. Besides this last, the nation does not pretend to boast of any other epick; for whatever may be the merits of Blackmore, Pye, Ogilvie, Glover, or Southey, neither has produced a national epick. Of course the English from honest, honourable pride, will always justly extol their Milton, as equal to any, and superiour to most of the the heroick poets of ancient or modern times. ‘His delight was to sport in the wide regions of possibility; reality was a scene too narrow for his mind. He sent his faculties out upon discovery, into worlds where imagination only can travel, and delighted to form new modes of existence, and furnish sentiment and action to superiour beings; to trace the counsels of hell, or accompany the choirs of heaven.’ Milton’s character of Satan exhibits wonderful powers of mind. The English poet paints him as the genius of destruction, but gives him form and substance. He is not a metaphysical, abstract being, as the French poets would have made him, talking about atheism, &c. He is an arch fiend, the enemy of God and man, walking to and fro the earth, seeking whom he may devour, whose real existence is acknowledged by all christians, for whom Milton wrote his poem. He

is the the ancient Lucifer, who, according to the language of the prophets, would have ascended to heaven, and exalted his throne above the stars of God, who has fallen as the star of the morning, and whose pride precipitated him to hell.—This arch rebel overcome, who bears on his front the marks of thunder, does ‘not repent or change, though changed in outward lustre.’ In the last degree of abasement and wretchedness, he retains the memory of his ancient glory, and meditates on new vengeance.—Some trait of his celestial nature may yet be perceived in his infernal soul. His pride alone triumphs over his remorse. He rallies his desponding legions, and infuses into them his audacity and fury. Ancient prophets had foretold that man was to be created to take the rank, which he had formerly held. He conspires to defeat this favourite object of Jehovah; he arrives in the midst of dangers at the confines of the universe; he sees a glimpse of that light which he had abandoned, and whose splendour he had attempted to efface;

—‘horror and doubt distract  
His troubled thoughts, and from the  
bottom stir  
The hell within him.’

It is then that he exhales so naturally all his despair, in that admirable apostrophe to the full blazing sun, which is, or ought to be, well known to our readers. When *Paradise Lost* was translated into the French language, the judicious Rollin, Louis, Racine, and Despreaux all admired the wonderful genius of the English poet. Voltaire was not less delighted; until his mad zeal against christianity warped all his literary opinions. Thus the same Voltaire who, writing of epick poets, had said,



‘Milton, plus sublime qu’eux tous,  
A des beautés moins agreable ;’  
supported an entirely opposite opinion, in an insipid work of his old age, called ‘Le Taureau blanc.’ He saw nothing in *Paradise Lost* but a ridiculous tale *sur un serpent et une femme*. Helvetius, though he was an atheist, thought differently. After a long dispute with Voltaire in favour of Milton, ‘Vous avez beau faire,’ says he, ‘le diable est mon homme.’

#### THE ROBBERS.

THERE is no doubt some raving and theatrical declamation in the tragedy of the Robbers, but I do pity the soul, that is not melted with its tenderness and roused by its energies. Perhaps, in the whole fairy-ground of fiction, a character like Moor cannot be found. His revenge is of the most natural kind, always uniform, and wonderfully great. The kind feelings are not buried nor destroyed... they only slumber in temporary torpor. Sentiments the most manly, and perceptions which savour of true greatness, are often expressed in language the most forcible and sublime. As for Francis, he has the form, the features, and the folly of a villain. Great art is clearly exhibited in his manner of deceiving his father, and his subsequent conduct makes him the finished hero of vice. Who does not love Amelia? so constant in her affection, so great in her hatred. As for the robbers, how nicely are their characters and dispositions marked! all are criminal, yet some are perhaps to be pitied, and others are downright offenders, with blackest hearts and hands full of shameful vice. But if we consider the state of society at that time, they will not appear so very detestable. Knowledge

and religion were mere names, or not better than superficial science or hateful superstition. The use of arms was fully allowed, by which means alone the poor were protected and provided for, and the female sex defended from insult, or their dishonour revenged.—The robbers in this play are eager to sacrifice the infamous Charles, and in fact he is buried in the tomb he had prepared for his father. How do they catch every word of Kozinki’s tale, and how do they burn for revenge on the villainous prince, the possessor of his Amelia. Indeed our state of civilization is no standard, by which the feudal ages are to be tried. To me it appears, that the crimes of the robbers were the common disorders committed by the strong, and so universal were the ravages of a similar nature, that I rather consider the actions and bloody thoughts of the robbers as necessary consequences of barbarism, than criminal aberrations from moral virtue. The language of the play is generally natural. It is strong in a high degree, and powerfully impresses the dictates of revenge, the emotions of terror, and the sentiments of pity.

#### ELEGIES OF PROPERTIUS AND TIBULLUS.

PROPERTIUS is one of the writers of antiquity, who was the latest discovered; and who has not been transmitted to us without great mutilations. The critics have not been able to establish his text but by much conjecture; they have transposed his elegies, and intermingled the lines, so that there is much reason to believe that this labour has not been always successful, and that the beauties of this writer has suffered much depreciation in the hand



of these *wise commentators*. In reading Propertius we are often disgusted with the profusion of mythological allusion, which occurs in almost every line, and which is so opposed to the language of passion. Quintilian declared, that in his time some persons preferred Propertius to Tibullus, but he evidently gives the palm to the last, and I believe that every man of taste will be of the opinion of Quintilian. It is not that Propertius has not beauties of the first order: he has more force and energy than Tibullus; a sensibility more penetrating, and more of passion; but nothing can exceed the grace, the sweetness, that charm so irresistible, those verses so tender and melodious, of the lover of Delia.

#### DISAPPOINTMENT AND HOPE.

THE morn of my life was cheerful as the singing of birds, and lovely as the opening of spring; not a cloud arose to mar its beauty, or obscure the bright sun of innocence and youth; every sense was gratified, every flower was sweet, and every rose without a thorn. Every kiss was a pledge of affection, and every friend was true. My cheeks were then blooming with health, and my eyes glistened with happiness. But, alas! the charm is broken, the scene is changed, the flowers have lost their fragrance, and on every rose I have found a thorn. Friends, who were dear have departed, and nothing is left me, but the melancholy recollection of joys that are fled. Grief has stolen the rose from my cheek, and my eyes overflow with tears. But a little while, and my sorrows will be over and forgotten; my heartstrings, which are now touched with anguish, will then thrill with rapture; my friends which I

have lost will be restored, and our affection will be as pure and as lasting, as the paradise, which we shall inhabit. The lovely flowers, which are now withered and gone, will be revived with increased beauty; no more will the lily and the rose, when sparkling with the morning dew, be an emblem of sorrowing virtue; for every gale will waft happiness, and every zephyr fragrance.

#### PICTURE OF A WIFE.

THE wise Theognis told his countrymen, that that man was the richest and most happy, who had found an amiable and virtuous wife. Socrates, however, was of a very different opinion. A young man once consulted him to know, whether he would advise him to marry or not; to whom Socrates thus replied, 'Young man, whichever of the two evils you choose, you will most certainly have cause for repentance. If you should prefer celibacy,—you will be solitary on the earth, you will never enjoy the pleasures of a parent; with thee will perish thy race, and a stranger will succeed to thy property. If you marry, expect constant chagrin and quarrels without end. Your wife will be constantly reproaching you of the dower she brought thee; the pride of her parents and the garrulity of her mother will become insupportable. The gallantries of your wife will torment you with jealousy, and you will have reason to doubt the father of your reputed children. Now, young man, divine if thou canst, and choose if thou darest.' This anecdote of Socrates I give on the authority of Valerius Maximus. Socrates was probably suffering from the stings and arrows of outrageous Xantippe, he was writhing under the pangs of des-



pised love, when the young man unfortunately went to ask his opinion, and therefore it is not entitled to much respect. We agree with the wise Theognis and acknowledge, that in the wide range of the bounties of heaven, there is no gift, bestowed on man, deserving so much thankfulness, as that of a good wife. But what do you call good? Here is the difficulty—this is the knot—this the perplexity. I cannot tell what you and other men would like, but know exactly what would please such a curious kind of being as myself. I would never marry for money; for contracts of bargain and sale in matters of matrimony were invented by infernals for the deep damnation of man; they are legislations of wrong, and indentures of infamy. I should like well enough that my wife might be handsome, though this is a minor consideration; for real beauty is not to be found, and I care not to be hunting for it through city and country all the days of my life. The mild lustre of Phosphor is not seen in the face of the daughters of Eve, and where is the being who sheds soft beams from her eye, like those of the planet of evening? Let her person have the form of elegance, and the sweetness of purity; her dress

should be full of taste, and let her manners be those of a gentlewoman, for country simplicity is mere country awkwardness, and that I cannot away with. If her ancestors were not illustrious, I should hope that her family name might be respectable. Her disposition, I insist on this, must be gentle and soft, like the dew in the vallies of Languedoc; like the midnight musick of romance from the battlements of Udolpho. She shall not be churlish, and peevish, and fretful, and scolding; but let her have good nature in full abundance, and kind words, looks, and smiles, plentiful and pleasant, as thick, ripe wheat in autumn. Then her mind must be cultivated. This too is essential. She must love to read; she must be able to think, and have opinions of her own. I wish that she may relish the poets of England, love the morality of Johnson, the courtly sense of the Spectator, and that her soul may be attuned to the sweetest melody, by the wild warbling of the bard of Avon. She should read and remember the historians of Great-Britain, and know what may be easily known of her own country. Lastly, and above all, she must study her bible, be a christian, and reverence her God.

## POETRY.

EXTRACTS FROM "THE SPIRIT OF DISCOVERY," A LATE PUBLICATION BY REV. W. L. BOWLES.

[Except Burns and Cowper, no poet of the present day has been so generally admired as Mr. Bowles. The beautiful imagery and natural feeling, with which his poems abound, have found their way to the heart of those for whom poetry was written. The poem opens with the resting of the ark upon Ararat.]

ALL WAS ONE WASTE OF WAVES,  
that bury'd deep  
Earth and its multitudes: the ark alone,  
High on the cloudy van of Ararat,  
Rested; for now the death-commission'd storm  
Sinks silent, and the eye of day looks out  
Dim through the haze, while short successive gleams



Flit o'er the face of deluge as it shrinks,  
Or the transparent rain-drops, falling few  
Distinct, and larger glisten. So the ark  
Rests upon Ararat ; but nought around  
Its inmates can behold, save o'er th'  
expanse

Of boundless waters, the Sun's orient orb  
Stretching the hull's long shadow, or  
the Moon

In silence, through the silver-cinctur'd  
clouds,

Sailing as she herself were lost, and left  
IN NATURE'S LONELINESS !

But oh, sweet Hope,  
Thou bidst a tear of holy extacy  
Start to their eye-lids, when at night  
the Dove,

Weary returns, and lo ! an olive leaf  
Wet in her bill : again she is put forth,  
When the seventh morn shines on the  
hoar abyss :—

Due ev'ning comes : her wings are  
heard no more !

The dawn awakes, not cold and dripp-  
ing sad,

But cheer'd with lovelier sunshine ;  
far away [ked peaks

The dark-red mountains slow their na-  
Upheave above the waste : IMAUS  
gleams :

Fume the huge torrent on his desert  
sides ;

Till at the awful voice of HIM WHO  
RULES

THE STORE, the ancient father and his  
train

On the dry land descend.'

[The third book opens beautifully, in  
Mr. Bowles's peculiar manner.]

' My heart has sigh'd in secret, when  
I thought

That the dark tide of time might one  
day close,

England, o'er thee, as long since it has  
clos'd

On Egypt and on Tyre : that ages hence,  
From the Pacifick's billowy loneliness,  
Whose track thy daring search reveal'd,  
some isle

Might rise in green-haired beauty emi-  
nent,

And like a goddess, glittering from the  
deep,

Hereafter sway the sceptre of domain  
From pole to pole ; and such as now  
thou art,

Perhaps New Holland be. For who  
shall say

What the Omnipotent Eternal One,  
That made the world, hath purpos'd ?

Thoughts like these,

Though visionary, rise ; and sometimes  
move

A moment's sadness, when I think of  
thee,

My country, of thy greatness, and thy  
name,

Among the nations ; and thy character,  
(Though some few spots be on thy flow-  
ing robe)

Of loveliest beauty : I have never pass'd  
Through thy green hamlets on a sum-  
mer's morn,

Or heard thy sweet bells ring, or saw  
the youths

And smiling maidens of the villag'ry  
Gay in their Sunday tire, but I have said,  
With passing tenderness, ' Live, happy  
land,

Where the poor peasant feels, his shed  
though small,

An independence and a pride, that fill  
His honest heart with joy—joy such as  
they

Who crowd the mart of men may never  
feel.

Such England is thy boast : When I  
have heard

The roar of Ocean bursting round thy  
rocks,

Or seen a thousand thronging masts  
aspire,

Far as the eye could reach, from every  
port

Of every nation, streaming with their  
flags

O'er the still mirror of the conscious  
Thames.

Yes, I have felt a proud emotion swell  
That I was British-born ; that I had liv'd  
A witness of thy glory, my most lov'd  
And honour'd country ; and a silent  
pray'r

Would rise to heav'n, that fame and  
peace, and love

And liberty, would walk thy vales, & sing  
Their holy hymns ; whilst thy brave  
arm repell'd

Hostility, e'en as thy guardian rocks  
Repel the dash of Ocean ; which now  
calls

Me, ling'ring fondly on the river's side,  
On to my destined voyage ; by the  
shores

Of Asia, and the wreck of cities old,  
Ere yet we burst into the wilder deep

With Gama : or the huge Atlantic  
waste

With bold Columbus stem ; or view  
the bounds

Of field ice, stretching, to the southern  
pole,

With thee, benevolent, but hapless Cook !



# THE BOSTON REVIEW,

FOR

JULY, 1807.

*Librum tuum legi & quam diligentissime potui annotavi, quæ commutanda, quæ eximenda, arbitrarer. Nam ego dicere vero assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. PLIN.*

## ARTICLE 40.

*Reflections on the commerce of the Mediterranean, deduced from actual experience during a residence on both shores of the Mediterranean sea ; containing a particular account of the traffick of the kingdoms of Algiers, Tunis, Sardinia, Naples, Sicily, the Morea, &c. with an impartial examination into the manners and customs of the inhabitants in their commercial dealings, and a particular description of the manufactures properly adapted for each country. By John Jackson, Esq. F.S.A. author of the Journey overland from India, &c. New-York, printed and sold by I. Riley & Co. 12mo. pp.152.*

WORKS upon commerce and the facilities of trade, while they essentially promote the best interests of this country, generally obtain no other praise, than such as the author can claim for his industry and truth. Those facts, which are most important in the prosecution of traffick, are easily collected on the spot, and the conclusions to be drawn from them must depend, for their value, on mathematical calculations of profit. Men of genius therefore have seldom been employed in works upon trade, and men of business seldom have either leisure or literature enough

to produce them. The scarcity of such productions naturally heightens their value, and induces us to view with peculiar favour any work of such general usefulness, as the title of that under consideration would seem to imply. The commerce of the Mediterranean, in its common meaning and acceptation, has for a long time been prosecuted from the United States ; but the coasting-trade, or trade from port to port in that sea, has only been occasionally practised, and perhaps never has been sufficiently understood. The advantages of profit, resulting to the few who have been engaged in it, have been rather concealed than unfolded ; but they have evidently been sufficient to induce the original adventurers to continue the prosecution of the traffick. That investigation, which has for its objects the fullest developement of the principles by which this trade is conducted, the customs of the various nations connected with it, and the productions of import and export, best calculated for the attention of a mercantile community, ought to demand strict examination.

This book was written by an Englishman, addressed to the Levant company, and is applicable in most of its principles, exclusively to the English trade. It cannot,



therefore, very materially concern the American merchant. Yet from our extended commerce with the Mediterranean, it may be found to contain many useful ideas, and facts important to our interest. In following our author, we shall touch upon those points which we consider most material to the extension of our own trade, and leave without comment those discussions, in which the English only are interested.

In his general reasoning our author is by no means remarkable for precision of expression, or clearness of idea; his style is often debased by inaccuracy, and his meaning confused, inadequate, or useless. The vanity of the author is also very apparent from various parts of his work. He seems to think, the nation will discover a mine of wealth, if they will but follow the course of his directions; he is enabled, he supposes, to rescue the character of the merchant from universal jealousy and degradation by the efforts of his pen, and to offer considerations to the British ministry on principles of policy, which, until he wrote, he imagines, had never been understood. Mr. Jackson strenuously endeavours to establish, as a principal point, the peculiar importance of the coasting-trade of the Mediterranean. This, we think, he has magnified much beyond its natural bearings, when he asserts, that it would be nearly as great, if pursued to its fullest extent, as the West-India trade of Great-Britain. Such an assertion does not consist with his details; in which he says merely, that 'two hundred bales, or even a whole ship's cargo of English manufactures, would not overstock the market' of Tunis; the imports of which, he had just before set

up, as forming 'no inconsiderable part of the commerce of the Mediterranean.' The probability is, that the author has much enlarged the extent to which this commerce might be carried; though there is little doubt, as he asserts, it has usually afforded a profit of 40 per cent.; that, to the merchants engaged in it, it has proved in the highest degree advantageous. But because this trade affords a large profit on a small capital, it does not follow, it will afford an equal profit on a large capital; and we think an accession of stock, so great as our author contemplates with such sanguine hopes of advantage, would prove detrimental, instead of beneficial. He says, 'above one hundred good sized ships, say above two hundred tons, may be employed between the Baltic and Mediterranean,' 'two hundred ships of the same burthen may be employed in carrying corn only in the Mediterranean, and there is sufficient employment for two hundred sail of ships of two hundred tons and upwards between the Mediterranean and the British empire, exclusive of those employed in the fish trade,' besides one thousand 'small vessels' and 'without including the trade of the Black sea.' These sweeping calculations do not seem to be warranted by any arguments arising from his details, or from any employment he is able to assign to so many tons of shipping. In most of the countries, whose trade he treats upon, the commerce appears limited, rather than extended; their markets are easily overstocked; and their articles of export, not being of general consumption, are comparatively of limited demand abroad. We should suppose therefore, that, so far from affording employment to one hundred



and eighty thousand tons of shipping, which is the aggregate of his calculations, it could not be capable of employing a tenth part of that amount. Indeed we cannot perceive what channel of trade would easily support the expense of even that quantity of tonnage. All the voyages which this trade can include may be completed in four months on an average, so that each vessel will perform three voyages annually. Taking this circumstance into view, there would arrive in the course of a year, in all the ports of the Mediterranean where the coasting trade is carried on, fifty-four thousand tons of shipping, even after deducting from Mr. Jackson's estimate nine-tenths of the amount of his calculation. This quantity of shipping will appear more than sufficient for all possible purposes of the trade, if it be observed, that commerce is not generally extensive in Algiers, Tunis, the Morea, or Sardinia—is attended with numerous obstructions throughout the Mediterranean—and in many places with some degree of danger. Most of the nations engaged in the traffick are thieves and rogues, according to our author's own account, consisting of 'Jews, who are numerous in all the Barbary states;' 'the Greeks, who compose a considerable part of the population of the northern shores of the Mediterranean;' and 'the Armenians,' who 'enjoy the greatest part of Turkey in Asia, Arabia, Persia, and the major part of the caravan trade.' These nations pay no respect to their engagements, will plunder you when they have an opportunity, and murder you for safety or revenge. We think the authour has been led to his conclusions rather from his wishes, than his calculations; and we are

compelled to discredit such positive assertions, as either are not enforced by particular arguments, or carry every symptom of improbability upon the face of them.

But while we pass over his ideas of a general nature, as nugatory and inconsistent, we are willing to pay more respect to his minuteness of detail, which appears to contain information in its nature practical and advantageous. The trade of the Barbary powers, according to our authour, has of late been much encouraged, especially in Tunis; and the articles of corn, oil, soap, and wool, are those which principally employ the attention of the Tunisians. *Oil* is an article, which is most to be preferred at Susa, because it is of a better quality there, than at any other port in Tunis, and a vessel can be more readily loaded. The season for making the oil is from November until January; it is shipped by contract with the Kyas, who are honourable in their dealings. It is sent to France either in jars or casks, and some of it finds its way to England under the name of Gallipoli. They can load a ship at Susa of three hundred tons burthen in a week.

The article of *soap* fluctuates in price from eighteen to twenty-five piastres per quintal. 'Great quantities are shipped from Minorca, Majorca, the coast of Spain, and part of Italy.' Mr. Jackson supposes the hard Barbary soap would answer well for the North American market. In enforcing the argument of benefit from an attention to a trade in soap, he observes, that 'this article alone is one of the most profitable branches of the American trade,' 'it is taken chiefly to the southern states, and then sent over all the West-India islands.' This is not absolutely an



erroneous assertion. Soap indeed is not very frequently imported from the Mediterranean to this part of the country as formerly, but the southern states still continue to import. The quantity of American manufactured soap, however, has lessened the price as well as the demand of that from abroad, and the cost of foreign soap has, latterly, increased; so that Mr. Jackson's propositions must be taken with allowances.

Wool is shipped in abundance from Barbary to France, and is considered a most beneficial branch of the French commerce. The French however, it must be observed, have been lately in the habit of raising their own wool, which has contributed not a little to diminish this trade.

From Barbary our authour conducts us to Sardinia, an island of which, although the name is very familiar, very little is known. He enlarges on the advantages of a commerce that might be carried on there; but we cannot discover any traits of character in the inhabitants, which would be likely to favour it. He confesses the people to be in a most degraded state of society. 'The men dress in goat-skins with the hair outwards, one skin before and the other behind, having neither breeches, shoes, nor stockings. They wear a woollen or skin cap upon the head, and never shave the beard nor comb the hair.' 'The women dress in a gown, which reaches to the ancles,' and like the men have neither shoes nor stockings, and they wear a woollen cap. The Sardinians are mere savages, who prey upon travellers; but, though thieves and murderers by profession, they are attached to their king and country. In the

towns there is less brutality of manners, but there exists an almost equal degree of ignorance. Sardinia exports grain, salt, goat-skins, brandy, and barilla, and employs much capital in the tunny-fishery. Calari, in Mr. Jackson's opinion, is one of the best places in the Mediterranean to load with salt. It costs 'sixpence the English hundred, free on board,' and 'any number of ships may always be sure of getting cargoes.'

Under the head of *Sicily* our authour gives some important directions respecting the purchase of barilla and brimstone, and 'on the economy of loading a ship for a foreign voyage.' His principle is, 'the higher the centre of gravity is raised, the easier the ship will be in all her motions at sea,' which we suppose is sufficiently apparent to all our navigators. He also enumerates many articles of advantageous traffick; but the trade of Sicily and Naples is so well understood by American merchants, that it would be needless to follow him particularly. The exports of barilla, and vegetable oil for manufactories, to the French, Spanish, Portuguese, and other northern ports, as well as England; and of sulphur, with which Sicily supplies England and a great part of the rest of the world, make the principal part of the trade of this island.

The English trade of the *Morea* and *Archipelago* is under the direction of the Levant Company, and precludes all prospect of individual success. This trade, together with that of the Black Sea, deserves the attention of the American merchant. They export vast quantities of cotton, fustick, beef and other salted provisions, olive oil, and valonia. These articles are



carried to the western ports, and the manufactories of France and Spain.

Throughout his details, it is evident, the authour is a man acquainted with the subject of his investigation. In his tables of coins, weights and measures, and his account of the customs and qualities of goods, he may be thought by some to descend to a tedious and unnecessary particularity. But it should be considered, that, in this very minuteness, the most valuable commercial information is to be sought: and we think, if his accuracy bears any proportion to his enumeration of facts, that Mr. Jackson's book will be found exceedingly useful for mercantile reference. There is also much miscellaneous information to be collected from various parts of this work. We quote the following account of the method of packing provisions in the hottest season, as an example of his style and intelligence:

'At Tunis we had a great many ships to victual, in the hottest season; we had not only to provide for their daily expenditure, but also to lay in a large sea stock, which if not effectually cured in a very few hours, the whole would be inevitably lost. We killed upwards of forty bullocks in the hottest season, and, by observing the following method, never spoiled one ounce of meat.

The animal should be killed as quietly as possible; the best method of killing a bullock is by thrusting a sharp-pointed knife into the spinal marrow, behind the horns, when the bullock will immediately fall, without any struggle; then cut the arteries about the heart. As soon as he is skinned and quartered, begin to cut up in six pound pieces, not larger, particularly the thick parts.

Take half a pound of black pepper, half a pound of red or Cayenne pepper, half a pound of the best saltpetre, all beat or ground very fine; mix these three well together, then mix them

with about three quarts of very fine salt: this mixture is sufficient for eight hundred weight of beef. As the pieces are brought from the person cutting up, first sprinkle the pieces with the spice, and introduce a little into all the thickest parts; if it cannot be done otherwise, make a small incision with a knife. The first salter, after rubbing salt and spice well into the meat, should take and mould the piece, the same as washing a shirt upon a board; this may be very easily done, and the meat being lately killed, is soft and pliable; this moulding opens the grain of the meat, which will make it imbibe the salt and spice much quicker than the common method of salting. The first salter hands his piece over to the second salter, who moulds and rubs the salt well into the meat, and if he observes occasion, introduces the spice; when the second salter has finished his piece, he folds it up as close as possible, and hands it to the packer at the harness tubs, who must be stationed near him: the packer must be careful to pack his harness tubs as close as possible.

All the work must be carried on in the shade, but where there is a strong current of air, the harness tubs in particular; this being a very material point in curing the meat in a hot climate. Meat may be cured in this manner with the greatest safety, when the thermometer in the shade is at 110°, the extreme heat assisting the curing.

A good sized bullock of six or seven hundred weight, may be killed and salted within the hour.

The person who attends with the spice near the first salter has the greatest trust imposed upon him; besides the spice, he should be well satisfied that the piece is sufficiently salted, before he permits the first salter to hand the piece over to the second salter.

All the salt should be very fine, and the packer, besides sprinkling the bottom of his harness tubs, should be careful to put plenty of salt between each tier of meat, which is very soon turned into the finest pickle. The pickle will nearly cover the meat as fast as the packer can stow it away. It is always a good sign that the meat is very safe, when the packer begins to complain that his hands are aching with cold.

It is better to kill the bullocks on board a ship, than on shore; in all hot climates there is generally a land or sea



breeze, the ship will of course ride head to wind, and by spreading an awning the over ship's decks, there will be a thorough current of air, which increases the evaporation, the cause of the extreme cold.

By this method there is no doubt that the meat is perfectly cured in three hours from the time of killing the bullock: the saltpetre in a very little time strikes through the meat; however, it is always better to let it lie in the harness tubs till the following morning, when it will have an exceeding pleasant smell on opening the harness tubs, then take it out and pack it in tight barrels, with its own pickle.

PRIME BEEF.

For cabin or particular private use, take the thick flanks, briskets, and tops of the ribs, and after curing them as we have described, add a little clay sugar, with pimento, which serves to give it a very rich flavour.

These parts should be packed in kegs, about sixty pound each, and when packed to be preserved any length of time, should be in its own pickle, which is much better than any made pickle.

Provisions cured in this manner will keep during the longest voyages, are more wholesome and more palatable than any other, and a sure preventive against the scurvy, partly owing to the spices that are made use of in the curing; and also, that a careful cook may always make good soup from this meat, as the salt is very easily extracted; for the same operation which served to impregnate the meat with the salt, will also serve to extract it. p. 70—74.

ART. 41.

*Q. Horatii Flacci Carmina Expurgata cum notis Jos. Juventii, et aliorum.*

Nunc adhibe puro  
Pectore verba, puer. HOR.  
Horatium in quibusdam nolim interpretari. QUINT.

Cantabrigiæ, apud Gulielmum Hilliard. 1806. 8vo. pp. 546.

Every project for diffusing the study of classical literature in our country we receive with gratula-

tion. Convinced, as we are, that all true taste will be best cultivated in the ancient soils, that the most valuable specimens of natural simplicity and refined thought are transplanted, or produced, by engrafting on our rude stock the scions of a happier clime, we have called and shall call with a loud voice for every encouragement, that individuals or the publick can bestow. It would be foolish to assert, that no one has ever thought correctly or written well, whose mind was not imbued with ancient lore; but the history of letters assures us, that the instances are rare. Original genius sometimes vindicates its superiority from the deficiencies of education, as the generous spirit of Achilles could not long be concealed by his feminine habiliments:—but the grace of fine-writing in poetry or prose; that ease, which every man, before the experiment, is confident he could equal; that justness of thought and propriety of expression, so distinguishable at a second reading from violent paradox and tawdry decoration, that may mislead at the first; that indescribable charm, diffused over the humour of Addison, like a thin fleecy cloud upon the surface of the sun, mitigating its ardour, but not lessening its radiance; all are derivable from early, and frequent, and enthusiastick study of the Grecian and the Latin Muses.

Nocturna versate manu, versate diurna.

Read them by day, and study them by night.

Of interesting authours how few can we name, who owe not their best education to the ancients! Shakespeare, Burns, and who shall complete the triumvirate? One of the most correct scholars of modern Europe is the most sublime of her



bards. Even amid his holy contemplations near

Silva's brook, that flow'd  
Fast by the oracle of God,

his thoughts frequently wandered  
without impiety to the Ilyssus and  
the Mincio.

A great critick has said, Plutarch was the last of the ancient books, he would lose: but the claim of Horace to that honour would be supported on his own criterion of excellence, 'delectando pariterque monendo,' by equal numbers and with greater fervour. In his essay on the writings and genius of Pope, Jo. Warton, a gentleman and a scholar, says, 'Horace is the most popular author of all antiquity. The reason is, because he abounds in images, drawn from familiar life, and in remarks, that come home to men's business and bosoms. Hence he is more frequently quoted and alluded, than any poet of antiquity.' Like our own Pope, Horace is preeminently the poet of common sense.

The strongest confirmation of this is the frequent republication of his works. According to Dr. Douglas, famous for his library, and celebrated by Goldsmith, as 'the scourge of impostors, the terror of quacks,' before the year 1739 four hundred and fifty editions of Horace had appeared; and several of the most valuable have been published since. The first classical work from the press, Cicero's Offices, was probably printed in 1465 at Mentz by the famous Faustus, who has erroneously been thought the inventor of the art. Horace was ushered into publick in 1470.

In our country classical books are in some demand, yet they have seldom been republished; and we know of only one edition

of an ancient, in the true meaning of the word, issued from the American press. It was printed at Salem, and a favourable character of it may be found in our Anthology, Vol. II. p. 549. We expect indeed, if subscriptions are numerous enough, (and certainly the publick are bound to encourage such rare merit) an edition of Tibullus, by the care of a gentleman of this town, that will reflect honour on the cis-atlantick press.

The work now under review is from the press of the neighbouring University, and is adopted, as part of the course of study, in that seminary.

'This edition of Horace was undertaken for the use of students at Harvard University. The consideration of the pernicious tendency, in a moral view, which certain obscene expressions and allusions of this otherwise excellent author might have, induced the governours of the University to procure the publication of this expurgated edition, as a substitute for that, hitherto used, which is entire. An expurgated edition, printed at London 1784, with the notes of Jos. Juventius and others, in which every indecent passage appears to have been carefully suppressed, has been taken for its model. To this it conforms in almost every particular; omitting the same offensive passages, and adopting, in general, the same reading of the text, and the same notes. A few alterations however have been made in the text, agreeably to the reading of the French edition by Valart; and some notes have been rejected, and some new ones, chiefly from the edition *in usum Delphini*, have been added. The punctuation also is on a plan somewhat different from that, generally received; the colon being altogether neglected. The reasons for this departure from the common method of pointing were, that the use of the colon is very unsettled and irregular, and that the other three points are sufficient, it is apprehended, to answer every purpose of correct punctuation.'

Advertisement to the Cambridge edition, page 3.



The London publication of 1784 was only for boys ; and we believe no young gentleman, arrived at years of discretion, and only such should be admitted at the university, will need this castigated edition for the safeguard of his morals. The vulgarities of Horace are so disgusting, as to shock, rather than allure ; and they are besides of infrequent occurrence, and difficult to be explained. It is indeed a poor compliment to the ingenuous minds of the students, and the omission may have the bad tendency of setting them to study in other editions the worthless, but mysterious passages, which, if found in their own, would be neglected and despised.

We regret too, that our alma mater, in adopting this school-master's publication, has transcribed also his advertisement, and offered one of her own besides in the common language of a newspaper. Why did she not tax the talents of one of her many learned sons, and preserve us from the deep and lasting disgrace of an English preface to a *Latin* classick ?

The first castrated edition, of which we find mention in any catalogue, (and often in catalogues alone will the poverty of our country afford the means of ascertaining the dates of literary works) is by Jos. Juvencius, a Jesuit, Paris, 1736, 3 vols. 12mo. ; and it has been several times reprinted. The London copy abovementioned, we have not been able to procure ; but we have before us one printed at Rouen, 1757.

These editions are not common in our country, and we need not desire them. Should we admit the utility of expunging a few lines from our school editions of the classicks, we must blame that ferocious passion for decency, that

has unmercifully annihilated some of the finest passages, ' lines, that a virgin without blush might read.' In this Jesuit Horace more is omitted than in the 18mo. edition of Didot, examined by a correspondent in our Anthology for February last. The publisher was certainly infected with the madness of Jack, who, tearing off his embroidery, rent the cloth with it. ' Ah, good brother Martin,' said he, ' do as I do, for the love of God ; strip, tear, pull, rend, flay off all.'

Of the omissions from this volume we may conclude by recollecting, that to have translated the 9th Ode of Lib. 3 (one of the proscribed) was never imputed to bishop Atterbury as an insult to society, or an offence against religion. That version we could not easily procure ; but we have one of the famous 5th Ode of Lib. 1, which will shew the ardour for reform in these castigated editions. Let any student of the university read from Milton's works, if he can without danger to his temporal and eternal interests, ' Quis multa gracilis te puer in rosa, rendered almost word for word without rhyme, according to the Latin measure, as near as the language will permit.'

What slender youth bedew'd with liquid  
odours

Courts thee on roses in some pleasant  
cave,

Pyrha ? for whom bind'st thou

In wreaths thy golden hair,

Plain in thy neatness ? O how oft  
shall he

On faith and changed Gods complain,  
and seas

Rough with black winds and storms

Unwonted shall admire !

Who now enjoys thee credulous, all  
gold,

Who always vacant always amiable

Hopes thee, of flattering gales

Unmindful. Hapless they



To whom thou untry'd seem'st fair. Me  
in my vow'd  
Picture the sacred wall declares t' have  
hung  
My dank and dropping weeds  
To the stern God of sea.

Thus far, it will be seen, our objections are general to all the mutilated editions. The unhappy subject before us is thus far only culpable with others : but he has also committed an offence in the solitary instance, in which his conduct differs from his predecessors. His sole claim to originality is founded on a fault, the banishment of colons. The lawful claims of this branch of the family of punctuation have often been opposed in America. A professor in the neighbouring University, whose talents, usefully employed for many years, we remember with gratitude, was inimical to them ; and many of his pupils have perhaps thoughtlessly joined his banners in the warfare. A powerful auxiliary to the misocolon party has just appeared in the person of the philologist of Connecticut, of whom we can hardly discover, whether he is more ingenious in pursuit of novelties, or ardent in opposition to the ancient landmarks of language. The divided empire has been allotted, in imagination, partly to the semicolon, and partly to the period : but the colon's rights are not to be overthrown by such combatants, while he is supported by the whole host of the literati. This point, we know, is often improperly used, and may sometimes give way to the pretenders without injury to the sense ; but in many cases its use is indispensable. Let any of these reformers of punctuation read two pages of Milton, and change the colon for the other stops in every instance, if they can. There is hardly a page

without it, and in most of the passages it ought to be preserved. In that admirable sentence, beginning at l. 192 of B. 1 of *Paradise Lost*, must the colons be changed in lines 202, 208, 210 ? We prefer to read the comparison, and the subject of comparison, in one period. Vide 311. Again,

Such applause was heard  
As Mammon ended ; and his sentence  
pleas'd,  
Advising peace : for such another field  
They dreaded worse than hell : so  
much the fear  
Of thunder, and the sword of Michael  
Wrought still within them.

After peace and hell, in this passage, some would have periods ; but we think the sense and the sentence are better continued together. Punctuation is not arbitrary, as is sometimes said by those, who never studied it. Men may think in such an artificial manner, as to supersede the use of colons ; but variety of style requires sentences of various length, and colons then become necessary.

What wild work has reformation made in the volume under review ! Who will not see, that the colon is more proper in *Od.* 1. 17. Take a rule for the use of colons from modest Murray :—  
‘ when a member of a sentence is complete in itself, but followed by some supplemental remark, or further illustration of the subject,’  
and apply it, in *Od.* 7. 31.

O fortes, pejoraque passi  
Mecum sæpe viri, nunc vino pellite curas ;  
Cras ingens iterabimus æquor.

Surely the antithesis between *nunc* and *cras* forbids the period, used in the volume before us. When *Od.* 7 is quoted by us, the number refers to the perfect, not to the mutilated edition. Another instance of the horror of colons is



in Od. 12. 27. As Ode 19 is omitted, we know not whether the period or the semicolon would have usurped the place in line 5. The most glaring proof of the impropriety of the innovation is found in Od. 7. of Lib. 4, usually printed

Diffugere nives, redeunt jam gramina  
campis,  
Arboribusque comæ :  
Mutat terra vices, et decrescentia ripas  
Flumina prætereunt :  
Gratia cum Nymphis geminisque sororibus  
audet  
Ducere nuda choros.

But our Cambridge editor coldly stops the current of the description by periods at the second and fourth lines.

From the fanciful irregularity of the Lyrick, however, the haters of colons might appeal to more sober composition.

Maxima pars vatum, pater, et juvenes  
patre digni,  
Decipimur specie recti : brevis esse  
laboro,  
Obscurus fio : sectantem levia nervi  
Deficiunt animique : professus grandia,  
turret :  
Serpit humi tutus nimium timidusque  
procellæ.

Who does not prefer this one sentence, as it is, rather than cut up into five little ones, as he may find it in the subject of our review? Still worse is the punctuation at lines 4 and 6 of Epode 2. But in Lib. 4. Ode 5, which is the 4th Ode in this mutilated edition, the extreme of absurdity is gained. The sentence, composed of eight lines, beginning at the 17th, is divided into eight different periods by full stops at the end of each line.

Nor is it only of the want of colons, that we must complain. What is wanting on one side is most amply compensated on another. For a superfluity of commas we think the beginning of Ode 4. Lib. 3. is admirably ridiculous.

Descende \*Cælo, et, dic, age, tibia,  
Regina, longuem, Calliope, melos,

Now the printer's devil could have hardly done worse, had his master told him, he might put a comma, where he pleased, unless he had sprinkled them after every letter. Read those lines with a pause at each comma, and how does it sound. The word, et, has suddenly become very important, and figures away with its aids-de-camp commas, as proud as the first of the Muses.

Of such instances we might continue to quote enough to fatigue ourselves, and weary our readers. But we must turn to another lamentable labour, the examination of the notes. We rejoice indeed, that the 'Ordo' or interpretation is wiped away; yet at the bottom of the page we too often find that officious kindness, which, in the Delphini editions, greets us in the margin. On the very first page the first and second notes contradict each other, and both are wrong. *Curriculum* means the ground, and not the chariot. Was there ever a baby entered at the University, who wanted a note to inform him, that the Mediterranean sea is meant in Ode 3. Book 3 :

Quà medius liquor  
Secernit Europen ab Afro. ?

See too in Ode 29. Lib. id. ver. 44. *occupato* explained, *tertia persona imperativi*. The boy, who needs this annotation, should have his brain stimulated by an application to his rear. Much ingenuity is however exhibited in the improvement of Gesner's note on *argutos*, Ep. 2. Lib. 2. verse 90. G. says, '*argutos* : sonoros, sublimes'; the Cambridge book, '*argutos* ; canoros ; subtiles.' After stealing the boy,

\* Good editions use a small letter, 'cælo.'



'twas safest to alter the dress. In line 270. de Arte Po. Horace says :

At nostri *proavi* Plautinos et numeros et Laudavere sales.

Who would have looked for an order of genealogy in the explanation of *proavi*? 'Est hic ordo, pater, avus, proavus, abavus, atavus,' and so on, all the way down the ladder, as well as up. Let the student examine his dictionary, and nine-tenths of his notes will be useless.

One other disagreeable occurrence has just struck us, the Art of Poetry is introduced by an English preface. Ohe jam satis!

The errors of the press also are abundant. Was not the anecdote, recorded by the Hon. Topham Beauclerk in his copy of the Glasgow Horace, known at Cambridge? 'This is an immaculate edition; the sheets, as they were printed, were hung up in the college of Glasgow, and a reward was offered to those, who should discover an inaccuracy.' This edition, the best of all by Foulis, we have before us, and could have been well contented, had our University reprinted it. Its size is not one third so large, as the work we are now reviewing, and its value—but gold and sand are not to be compared. If any other work is to be reprinted at Cambridge, we hope the language of Aldus, nearly three hundred years ago, may be recollected with effect: 'Etsi opere in magno fas est obrepere somnum (non enim unius diei hic labor est noster, sed multorum annorum, atque interim nec mora, nec requies) sic tamen doleo, ut si possem, mutarem singula errata nummo aureo.'

Of punctuation we shall not note what may seem errors of

the press, for we know not, that they are not produced by design, and thought to be justified by rule. Without such we can gather a plenteous harvest of errata.

#### LIB. I.

Ode 1. 25. *jove* for *Jove*.

.. 35. *inseres*—*insen* in the best readings.

Ode 2. 2. *pater*—*Pater*; for look at l. 15. and *Regis* has a capital, and shall the Father of Gods and men be without?

.. 19. should have the first syllable of the next line.

Ode 4. 12. the best editions read *agna* and *hædo* in the ablative.

.. 18. Horace wrote *Nec regna*, &c. but as the following lines are omitted in this book, the word was necessarily changed.

Ode 9. 14. *fors* for *sors* in the best criticks.

.. 15. *Camænas* for *amores*. O the prudery of the Jesuits!

Ode 10. 14. *relicta* for *relicto*, Ilion being generally neuter.

Ode 12. 8. *rupes* for *silvæ*, in all good or bad editions within our reach.

.. 31. The old reading seems preferable in compliment to Castor and Pollux, and the emendation of Bentley, though received by a few, does not compensate for its inelegance by its perspicuity.

.. 45. If this punctuation do not degrade the meaning, we think the idea of Horace is to be praised, and not the rules of the Cambridge editor. Most copies, we believe, read

Crescit, occulto velut arbor ævo,  
Fama Marcelli.

What then shall we say to the commas changing their places and following *occulto* and *arbor*?

Ode 17. 14. *Hic*, and in the note *Hinc*. The latter is wrong, and the note absurd.



Ode 22, wonderful to relate, closes like the same Ode in other editions :

Dulce ridentem Lalagen amabo,  
Dulce loquentem.

It was found then, that one correction at least of these castrated editions was ridiculous. The French Horatii Expurgata above mentioned has, instead of those lines, foisted in :

Sola me virtus dabit usque tutum,  
Sola beatum.

We hope, if this work be ever republished for the use of the University, some other equally delicate passages may be restored to their proper places. The Roman Catholick clergy are forbidden to love ; but it is no sin among Protestants.

Ode 24. 19. *sit* for *fit* by all editions, we believe.

Ode 28. 18. *avidis* for *avidum* in the best readings.

#### LIB. II.

Ode 3. 26. *urna* is in the ablative, *sors* the nominative, and the punctuation would lead to a mistake of the plain sense.

Ode 13. 23. *descriptas* for *discretas*. Vide not. Ges.

Ode 15. 16. *arcton* for *Arcton*.

#### LIB. III.

Ode 19. 12. *Miscentor* for *Miscentur*.

Ode 24. 23. The period should be a comma.

.. 24. The more elegant reading is *pretium emori*.

Ode 27. 35 to 49. Part of the pathetick bewailing of Europa is omitted, against which even the scrupulous chastity of Didot did not exclaim. We hope the morals even of the students of the University will not be contaminated by the quotation.

Unde ? quo veni ? levis una mors est  
Virginum culpæ. Vigilans ne ploro  
Turpe commissum ? an vitiis carentem  
Ludit imago

Vana, quæ porta fugiens eburna  
Somnium ducit ? meliusne fluctus  
Ire per longos fuit, an recentes  
Carpere flores ?

Si quis infamem mihi nunc juvenum  
Dedat iratæ ! lacerare ferro et  
Frangere enitar modo multum amati  
Cornua monstri.

#### LIB. IV.

Ode 4. 28. *Neronis* for *Nerones*, unless it be a new reading, adapted to the level of the lowest capacities. The line too should end with a period, unless there were some artful design in the typesetter.

Ode 6. 19. *latentes*, for *latentem* by the best editions, and with good reason.

Ode 11. 19. *mens* for *meus*.

Epode 2. 51. *eois* for *Eois*.

Epode 5. 6. *adfuit* for *affuit*, certainly the more elegant formation.

Epode 17. 45. *demantia* for *dementia*. We observe here, that we do not approve the division of this Ode into two, as in the book before us.

Car. Sæc. 27. *servat* for *servet*, according to the best criticks. Nor are we pleased to have this poem numbered among the Epodes. It is universally known by its title.

#### LIB. I.

Sat. 1. 50. *viventis* for *viventi* in most copies.

#### LIB. II.

Sat. 1. 16. *Attaman* for *Attamen*.

Sat. 2. 2. *quæ* is a better reading than *quem*.

.. 29. *hæc* for *hac*.

Sat. 3. 136. *jugula* for *jugulo*.

.. 215. *nata* for *natae*.

Sat. 4. 41. *carmen* for *carnem* ; a sad mistake.



Sat. 4. 57. is omitted by sheer carelessness, we believe.

.. 73. *alex* for *alec*. Vide Sat. 8. 9. and note.

Sat. 5. 28. More carelessness, the word *locuples* omitted.

## LIB. I.

Epist. 1. 90. *teniam* for *teneam*.

Epist. 2. 8. *regem* for *regum*.

.. 21. *multu* for *multa*.

Epist. 3. 26. *fomente* for *fomenta*.

Epist. 5. 27. *conviva* for *puella*; a sacrifice to the passion for decency.

Epist. 8. 7. More carelessness, the word *minus* omitted.

Epist. 10. 22. *Parias* for *varias*.

Epist. 14. 33. *Quem scis immunem Cinaræ placuisse rapaci* being omitted, the next line is necessarily changed to admit the verb.

Epist. 18. 37. *Illius* for *illius*.

Epist. 19. 37. *suffragio* for *suffragia*.

Epist. 20. 26. careless omission of *te* after *quis*.

## LIB. II.

Epist. 2. 172. *cuiquam* for *quidquam*.

## ART. PO.

Note upon Ampullas, the French *sentmiens* for *sentimens*.

Line 113. *tellent* for *tollent*.

.. 114. *Divus* for *Davus*, and part of the note is absurd.

.. 294. *Præsectum* is much better than *Perfectum*, vid. not.

.. 360. the emendation of Bentley, *operi longo*, is generally received.

.. 361. It indicates, we think, wonderful obliquity of judgment, if any man has seen the later reading *Ut pictura, poesis; erit quæ, &c.* to prefer the dull old one, as in this volume.

With pain and regret have we proceeded at every step in this examination of a book, printed under

the auspices of the first university in America, of a university, whose prosperity we ardently desire, in whose honour we are deeply concerned. But it must be understood, that the character of the institution is no ways concerned, except in adopting the plan; for the defects of the execution we lament the bad fortune in selecting an agent, if any agent was employed besides the printer.

About the utility of castigated editions, various opinions may well be entertained; but of this book the publick voice will be undivided. *Fiat justitia*. Let it be forgotten in the history of American typography. Its clumsy shape (a half-starved octavo) its vicious text, its infantine notes, the incalculable absurdities of its punctuation, all unite to render it worthy to carry, as Horace says,

....in vicum vendentem thus et odores,  
Et piper, et quicquid chartis amicitur  
ineptis.

## ART. 42.

*Ballads and lyrical pieces.* By Walter Scott, Esq. Boston, published and sold by Etheridge & Bliss, No. 12, Cornhill; sold also by said Etheridge, Charlestown. 1807. 12mo.

THESE ballads have been already published in different collections: some in the *Minstrelsy of the Scottish Border*, others in the *Tales of Wonder*, and some in both these miscellanies. They are here first collected into one volume. The 'Songs' have been written at various times for the musical collections of Mr. George Thomson, and Mr. White. The imitative style in which they are written, being chiefly in that, which is technically



called the *Scottish style*, has been zealously pursued for the last nine years, that no less than *thirty-three* volumes of this description have been published in London and Dublin, as will appear by the catalogues. Few of these are inferior in size to that under review. We notice also seven volumes of *Ancient Ballads*. How many others may have escaped our search we cheerfully leave for the investigation of those, who have more time and better inclination than ourselves. Most of the articles which go to make this a *volume*, have been already reviewed in other publications, and some of them have been re-printed in this. They have generally received a favourable character; of which we are not willing to deprive them. But it is to be understood that this character was gained by reviews of the *Minstrelsy of the Scottish Border*, and the *Tales of Wonder*, in which they appeared. In that collection they passed most creditably to the authour, and were there entitled to much comparative praise. It seemed the best opportunity which the author could have found for introducing them to the world; and perhaps the only one which he should have adopted. But why must they be collected and printed in a separate volume? There are not books enough; they must be multiplied. There are in this *pamphlet* eight ballads and five songs. We are a little surprised that the ballads were not printed 'separately.' The ballads and songs would make *two* very neat volumes in 4to or 8vo, and a *third* volume of notes might be added; or if the editor pleases, he may print the title page 'separately.' We look forward to the day when this plan will be virtually carried into effect; when each of these

eight ballads and five songs, already printed in two or three other publications, will 'separately' first appear in a *neat volume*.

Although we are a little vexed with this superfluous multiplication of books—this *imposition* of bibliothical traffick—we are ready to acknowledge, that in some of these ballads and lyrical pieces, there are 'starts of fancy,' and ideas 'most poetically dressed.' Some of these, we will take the liberty to select, as much for the gratification of our readers, who do not possess the *Minstrelsy of the Scottish Border* in three volumes, and the *Tales of Wonder* in two, and the *Musical Collections* of Mr. George Thomson, and those of Mr. White, &c. &c. as in justice to *Walter Scott, Esq.*

In his ballad entitled the *Grey Brother*, there is this beautiful description:

Sweet are the paths, oh, passing sweet!  
By Eske's fair streams that run,  
O'er airy steep, thro' copsewood deep,  
Impervious to the sun.

There the rapt poet's step may rove,  
And yield the muse the day:  
There beauty, led by timid love,  
May shun the tell-tale ray;

From the fair dome, where suit is paid,  
By blast of bugle free,  
To Auchindinny's hazel glade,  
And haunted Woodhouselee.

Who knows, &c.

From the ballad of Cadyow Castle, addressed to the right honourable lady Anne Hamilton, we must extract two verses.

Thro' the huge oaks of Evandale,  
Whose limbs a thousand years have  
worn  
What sullen roar comes down the gale,  
And drowns the hunter's pealing horn.

Mightiest of all the beasts of chase,  
That roam in woody Caledon,



Crashing the forest in his race,  
The mountain bull comes thundering  
on.

The curious reader, who prefers plain latin prose to english poetry, will be attracted to the history of this animal by *Leslaus, Scotia descriptio*, page 13.

For the remaining selection we were about to refer our readers to the volume ; but upon reperusing it, we are tempted to transcribe it, and sincerely hope that they will derive as much pleasure from reading as we experience in copying it.

#### THE DYING BARD.

##### I.

Dinas Emlinn, lament ; for the moment  
is nigh  
When mute in the woodlands thine  
echoes shall die :  
No more by sweet Teivi Cadwallon  
shall rave,  
And mix his wild notes with the wild  
dashing wave.

##### II.

In spring and in autumn thy glories of  
shade,  
Unhonour'd shall flourish, unhonour'd  
shall fade ;  
For soon shall be lifeless the eye and  
the tongue  
That view'd them with rapture, with  
rapture that sung.

##### III.

Thy sons, Dinas Emlinn, may march in  
their pride,  
And chase the proud Saxon from Pres-  
tatyn's side ;  
But where is the harp shall give life to  
their name ?  
And where is the bard shall give heroes  
their fame ?

##### IV.

And oh, Dinas Emlinn ! thy daughters  
so fair,  
Who heave the white bosom, and wave  
the dark hair ;  
What tuneful enthusiast shall worship  
their eye,  
When half of their charms with Cad-  
wallon shall die ?

##### V.

Then adieu, silver Teivi ! I quit thy  
lov'd scene,  
To join the dim choir of the bards  
who have been :  
With Lewarch, and Meilor, and Mer-  
lin the old,  
And sage Taliessin, high harping to  
hold.

##### VI.

And adieu, Dinas Emlinn ! still green  
be thy shades,  
Unconquer'd thy warriors, and match-  
less thy maids !  
And thou, whose faint warblings my  
weakness can tell,  
Farewell ; my lov'd harp, my last trea-  
sure, farewell !

#### ARTICLE 23.

(Continued.)

*Memoirs of Dr. Joseph Priestley, to  
the year 1795, written by himself ;  
with a continuation to the time of  
his decease, by his son, Joseph  
Priestley : and observations on  
his writings, by Thomas Cooper,  
president judge of the 4th district  
of Pennsylvania : and the Rev.  
William Christie. Northumber-  
land, Penn. printed by J. Binns.  
1806.*

THE first appendix contains a succinct account of the 'discoveries in factitious airs before the time of Dr. Priestley, and of those made by himself.' On these has been founded the pneumatic theory, and the name of Priestley will always be associated with the new principles of chemistry. The simplicity of his experiments, and the accuracy of his inductions on the subjects which he has investigated, have left little room to his successors to doubt the former or correct the latter. It is remarkable, however, that this philosopher, who, with Cavendish and Scheele, has laid the foundation of most of the modern improvements in the science of chemistry, should have continued, till his death, the only



solitary instance of a constant adherence to the exploded doctrine of Stahl. Dr. Priestley was early convinced of the apparently partial application of the new theory to the explanation of chemical phenomena, and this conviction induced him, perhaps too hastily, to reject its principles, and to advocate the doctrine of phlogiston. If we mistake not, however, he was more successful in opposing the theories of others, than in establishing his own. It is true, that there exist some phenomena, which do not admit of an easy solution on the principles of the new school. But these are by no means in direct contradiction to its general principles; and the difficulty of explaining their actions results rather from the imperfect state of the science, than from any positive failure in their application. It is only necessary to recollect the names of Cavendish, of Black, of Lavoisier, and of Fourcroy, to be convinced, that the new theory of chemistry is not merely the speculation of ingenious minds, but a fair induction from facts and the nature of things. To comprehend the extent, and appreciate the value of Dr. Priestley's discoveries, the editors have prefixed a short account of those of his predecessors. The claims of these men were forgotten with their writings, till more modern discoveries gave strength to the former, and currency to the latter. They were then sought after with avidity, for the labours of the pneumatic chemists were said to have been superceded by the experiments of Jean Rey, of Mayow, of Boyle, and of Dr. Hooke. The editors have given additional interest to the appendix, by the insertion of a concise account of the works of Mayow, which we do not recollect to have seen so complete-

ly analysed by any other writer. From this it appears, that though he was evidently acquainted with the composition of the atmosphere, and of nitre; though he explained the uses of the air in respiration, and demonstrated the existence of the same gas, which was denominated dephlogisticated by Priestley, and oxygen by Lavoisier, he considered them rather as insulated facts, than a part of a great system, which his genius, though acute, was unable to develope. With these writings, say his biographers, Dr. Priestley was unacquainted, in consequence of the 'limited extent of his reading, at the early period of his experiments.' This philosopher commenced his chemical career in 1772, and two years afterwards announced at the table of Lavoisier the discovery, and demonstrated at Trudaines the existence of vital or dephlogisticated air, the oxygen of the French chemists. This fact is confirmed by Dr. Black. To him, therefore, and to the celebrated Scheele of Sweden, who obtained it about the same period, belongs the honour of this great discovery. Lavoisier has done much for the science of chemistry, but it is to be lamented, that his avarice of scientific fame was such, as to induce him to appropriate to himself the literary property of another. The history of the claims of these chemists may be found in the writings of Dr. Black. The editors, after enumerating the many discoveries of Dr. Priestley in almost every species of air, finish their account of his chemical writings, by stating his arguments against the pneumatic theory. 'Beautiful and elegant,' say they, 'as the simplicity of the new theory appears, many facts still remain to be explained, to which the old system will ap-



ply, and the French theory is inadequate. These are collected with an ingenuity of argument, and a force of reasoning, in the last pamphlet published by the Doctor on the subject,\* which no man yet unprejudiced can peruse without hesitating on the fashionable doctrine of the day.' We consider this as a valuable collection, since it exhibits all the arguments, which a mind, so ingenious and scientific as Dr. Priestley's, was capable of advancing against the truth of the pneumatic theory. We mean not to make any observations on these results of his experiments. To enter on their discussion would extend our paper far beyond the limits of a review. The reputation of Dr. Priestley, as a chemist and a philosopher, is great. We may observe in the language of his biographers, 'that he did more for chemistry in two years, than all his predecessors; that the many kinds of æriform fluids discovered by him; the many methods of procuring them; the skilful investigation of their properties; the foundation he laid for the labours of others; the simplicity, the novelty, the neatness, and the cheapness of his apparatus, and his unequalled industry, have deservedly placed him at the head of pneumatic chemistry.

Appendix No. 2. gives an account of Dr. Priestley's Metaphysical Writings. The basis of his theory upon these subjects was Hartley on Man. Dr. P. is well known to have been a materialist and a necessarian. He maintained, that all sensations and ideas may be resolved into affections of the brain perceived, and that this perception is the result of organization; and that all acts of will or volitions are the necessary result

\* The doctrine of Phlogiston, established 1803.

of previous circumstances. All choice is governed by motives, not within the control of the agent. In consequence of the former opinion, he considered the evidence of a future state, as resting almost entirely on revelation; and to meet one of the difficulties, arising from the latter, inasmuch as it makes God the author of sin, he joined to necessity the system of optimism; which teaches that all evil, physical and moral, is the means of good, and will result in good, to the whole and to the parts; and that all intelligent and moral beings will be conducted, through various stages of discipline, to happiness. These sentiments are suggested in his 'Examination of the Works of Drs. Reid, Beattie, and Oswald;' and maintained and illustrated in his *Disquisitions on Matter and Spirit*, in his controversy with Dr. Price, and in his answers to the remarks made by Mr. Palmer, Mr. Bryant, Dr. Kenrick, Mr. Whitehead, Dr. Horsley, and others. Mr. Cooper professes to give a brief history of the rise and progress of these opinions; of the successive writers on the subjects, to which they relate; and a sketch of the reasonings employed to support them. He treats the adversaries of these doctrines with serene contempt, calling the system of the Scotch metaphysicians "young gentlemen and ladies' philosophy," unworthy the attention of a thinking man. The belief in a soul, distinct from the body, he ascribes to ignorance, prejudice, popular superstition, priestcraft, and state policy; though he admits, that many of the wisest and best men adopt it, and that plausible arguments are not wanting to give it currency.

Without any doubt, many persons, who think severely and acute-



ly, find these arguments not only plausible but convincing. They cannot bring themselves to believe that their thoughts and affections are nothing more than agitations of the brain, or vibrations of the nerves. They deny that any juxtaposition, or combination of impercipient particles, can form a percipient being; that consciousness, reasoning, memory, all the phenomena of intellect, are composed of the dust of the ground. Thinking they have arguments for the existence of mind, as a distinct substance, they cannot admit that, because the mind and body are mutually dependent, they are one and the same; or, because some kind of organized body is necessary to the mind as an instrument, therefore the mind must be a system of matter. They would as soon assert, that the electrician and his apparatus, the musician and his instrument, the smith and his forge, are one and the same. It appears to them, that the property or the phenomenon of thought and sensation, is inconsistent with the disceptibility of matter; that figure, magnitude, and motion, however varied, can produce only figure, magnitude, and motion; or that, if matter be, as Dr. Priestley maintains, a more subtle thing, and almost not matter, consisting of centres of attraction and repulsion, yet these centres, multiplied and combined ever so often, can produce only more enlarged spheres of attraction and repulsion. Constant concomitancy, which is the alleged proof of materialism, in their view does not imply necessary connection, except when reasons cannot be discovered to show the connection arbitrary. They believe therefore, that a sentient principle, or a substance or being, the subject of thought, is superin-

duced to the organized body, in which the phenomena of thought are exhibited. As the belief in a soul may be promoted by prejudice, so may the belief of the contrary.

Dr. P.'s position, that the leading and solitary end of Christianity was to establish the doctrine of a future state, would incline him to depreciate the arguments for the natural immortality of man.

Mr. Cooper considers the doctrine of philosophical necessity, or the invariable connection between motive and volition, by the labours of Dr. Priestley and his predecessors, as so far settled, as to be no longer a subject of discussion; applying, in this relation, the maxim of law, "*Interes republicæ ut denique sit finis litium.*" That the human mind is subject to laws, and especially to the law of association, cannot be denied. That the Supreme Being is the great substratum of the moral, as well as the physical world; that he foreknows all the operations of all causes; and that there is a determination of his will concerning every event, every motion of matter, and every exercise of mind, must be admitted. Still, so far as there is a right and a wrong, merit and demerit, in human actions, so far human beings must be the causes of those actions. As the doctrine of necessity is often stated, many of the arguments in its support are of difficult comprehension, and the doctrine infallibly liable to abuse. It makes but one agent in the universe. The springs of action are weakened, and conscience lulled into security and ease. If a man is convinced that he can do nothing, he will infer, that he has nothing to do. If a man think he has no power over the determinations of his will, how can he feel accountable for the



state of his will? This doctrine has been applied to various purposes by Spinoza to the support of Atheism, and by Edwards and his followers to the support of Calvinism. Lord Kaimes could find in this theory a defence of Deism, and Dr. Priestley a strong-hold of Universalism. In general, however, ethical teachers have not introduced it into their lectures on human duties; and few or no christian preachers have ever appeared to think it could be made intelligible or useful to the mass of their hearers, except a numerous sect in this country, and chiefly in New England, who, as Plato placed over the door of his school "Let no one who is unacquainted with geometry enter here," may inscribe on their pulpits "Let no one who wants skill in metaphysics presume to expect admission into the school of Christ."

Appendix No. 3, contains the account of the political works and opinions of Dr. Priestley.

The complexion of the editor's mind respecting these subjects, may be conceived, from his observation, that 'while society exists, the Rights of Man, and Common Sense, of Thomas Paine, will be classick books on the theory of government;' from his commendation of the writings of Barlow, on the same topicks, and especially from the following impudent and 'wicked' proscription of Mr. Adams's administration—"Of that administration," says he, 'weak, wicked, and vindictive, what real republican can speak well?' The history of the federal administration of our country does indeed bring a reproach upon the republican system, and countenance the doubt, whether such a system can stand 'the test of experiment' in this country. This administration was

commenced under the most favourable auspices, when the spirit of party was comparatively asleep; and it was committed to the conduct of the greatest and best men, and the most tried patriots of the country—first with Washington, and then with Adams at its head. Probably it never fell to any other government to contribute so much to the general prosperity, and to produce such a favourable change in the condition and prospects of a people. The United States were raised from a state of the utmost depression, weakness, disunion, and insecurity, and in a few years placed in the possession or expectation of all that a good man ought to wish for his country. After the experiment of twelve years, "a majority of the American people" were made to believe, or professed to believe, that they had been ill-governed; and men who had opposed every leading measure of the federal government, and who promised to abolish and new-model every thing in the political machine, were brought into power. If the administration of Washington and Adams, and their coadjutors, was as corrupt or weak as the democrats, who succeeded them, averred, what security have the people for obtaining wise and upright rulers? These were persons who had rendered the greatest services to their country in the most difficult times; who, if there be any men of principle, of integrity, of patriotism, in America, were in that class of characters, and who were chosen when elections were much purer than they can ever be again. On the other hand, if the administration, during the period mentioned, was as wise, as virtuous, and as successful, as there is every reason to believe it was, where is the good sense, where



the virtue of the people, to put themselves under the guidance of their flatterers, and to withdraw all confidence from their friends ; to put down patriots, for the sake of raising demagogues. That the reader may be able to make allowance for the prejudices and passions of the editor, it is proper they should recollect that this Thomas Cooper, who has come from Manchester, in his great condescension, to inform us that Mr. Adams,

..... 'a patriot from his youth,  
Whose deeds are honour, and whose  
words are truth,'

who was among the first to propose, and assert at every hazard, our national independence ; and who has had a principal concern in all our republican institutions, is not a republican. It is proper they should recollect, that this Mr. Cooper was in April, 1800, after an impartial trial, convicted of publishing a false, scandalous, and malicious writing against the President of the United States, with an intent to make him the object of public hatred and contempt ; for which libel the said Cooper was sentenced to pay a fine of four hundred dollars, to be imprisoned for six months, and at the end of that period to find surety for his good behaviour. It is in human nature to hate those, whom we have injured and insulted. It is common for criminals to dislike the law, and those by whom it is executed.

The editor professes to give an account of the writers on government before the French revolution. In this enumeration he purposely omits Mr. Adams' Defence of the American Constitutions. This work, consisting of 3 vols. 8vo. was written within the space of fourteen months, to expose and confute the extravagant doctrines upon the structure of government,

which the philosophical reformers in France, and the anarchists in this country, were aiming to diffuse. It is 'a specimen of that kind of reading and reasoning, which produced the American constitutions.' Dr. Priestley himself, in his address to the inhabitants of Birmingham, professes to adopt Mr. Adams' leading ideas upon the best form of government. It was not decent nor fair for Mr. C. to indulge his spleen so far, as to withhold from the readers of Dr. P.'s life, the information, that such an important actor in the affairs of this country, and one so much concerned in the production of our constitution, as Mr. Adams, had given his sentiments upon civil polity to the world. 'Malthus on Population,' stands in the way of that perfectibility, which floats before the imagination of Mr. C., and he employs several pages to show the fallacy of the doctrines in that book. The sect of perfectionists had a parallel in the 'everlasting sect,' which sprung up fifty or sixty years ago in a part of New-England. They maintained that man was naturally immortal, and would never die, if *he would never transgress*. Their faith was not shaken by the successive mortality of the brethren. Whenever any one of the number fell sick and died, his death was ascribed not to his inherent frailty, but to the unfortunate mischance of his having transgressed.

Under the impression of the perfectibility or at least its continually increasing tendency to improvement and to happiness, 'Dr. P. sat down to investigate the principles on which governments ought to be founded, and by which their claims to public support and approbation ought to be tried.' His leading principle is, 'that the good



and happiness of the members, that is the majority of the members of any state, is the great standard by which every thing, relating to that state, must be determined.' This principle Mr. C. represents as almost the peculiar discovery of Dr. P., when certainly it is known that the advocates of every system have professed to have the publick good in view. There is not all the precision in the statement which language admits. The end of government is not merely the welfare of the majority of members of a state—the minority have their rights. Mr. Adams states it more accurately, when he says, the object of all civil institutions is the '*greatest happiness of the greatest number.*' A republican majority is often found to be as tyrannical, as selfish, as cruel, and as profligate as the most absolute single despotism that ever existed. 'By this principle, Dr. P.' says the editor, 'tests the expediency of hereditary sovereignty, of hereditary rank and privilege, &c. with an evident tendency to those opinions which later experience has sufficiently confirmed.' These opinions appear to be such as these, that society is instituted not for the governours, but the governed, (which every body admits); that the interests of the few shall in all cases give way to the many; that all hereditary distinction is in all cases and all countries useless and hurtful; that entrusted authority shall be liable to frequent recalls, &c. 'The sovereignty of the people, written constitutions,' universal suffrage, seem to be represented as means to the greatest good. It may be so—but the benefit of these things depends on circumstances. It often happens that the sovereignty of the people amounts to no more than the sovereignty of demagogues, and

those the worst of the people; and written constitutions are many times found to be no obstacles to the views of factious and violent men. What care they for paper restrictions? And universal suffrage, which allows the voice of the ignorant, the vicious, and the vile, the needy and the desperate to be heard, may easily prove, instead of the safeguard, the betrayer of liberty.

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ART. 43.

*Address, delivered before the R. W. masters and brethren of the lodges of St. John, St. Peter, and St. Mark, at the episcopal church in Newburyport, on the anniversary festival of St. John the Baptist. By Joseph Dana. Newburyport. 1807.*

WE have so frequently been told that masonry was 'the secret haunt of sedition, rebellion, and infidelity;' and read books to prove that it was, especially, 'a conspiracy against all the governments and religion of Europe,' that we are glad to see it vindicated from the foul aspersion, and represented, on the contrary, as having for its leading object, the 'cultivation of benevolent affections, and the performance of beneficent actions,' 'cordially co-operating with the holy religion of the Redeemer in spreading universal philanthropy, and in promoting personal purity and honour.'

As we are not of the order ourselves, we are uninfluenced by the prejudice of its enemies, and the overstrained partiality of its friends.

We have no doubt that it is a harmless institution, where men agree to be cheerful; and a commendable one, where they unite to be beneficent.



After this honest declaration, we hope the fraternity will not think us uncharitable, if we have surmised, that they have availed themselves of that admiration of the wonderful, which has so strong an influence on the human mind to attract proselytes, and secure adherents. But, certainly, we cannot object to a ceremonial which serves 'to make men generous, and and to keep them so.'

Such an elucidation of the principles, objects, and tendency of the craft, as Mr. Dana has given, must conciliate the good opinion and the good wishes of every friend to virtue and benevolence, in favour of the institution by which they are professed. He has furnished a rich treasury of masonick maxims for the instruction of the brethren, and of fine sentiments for the gratification of the uninitiated. We admire his eloquence; and his cause is honoured by so able an advocate.

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ART. 44.

*Papers on Agriculture; consisting of communications made to the Massachusetts Society for promoting Agriculture. Published by the Trustees of the Society. Boston. Young & Minns. 1804. 8vo. pp. 111.*

With pleasure we observe that agriculture, which has hitherto in this country, been practised by the simplest operations, is evidently, though slowly, advancing towards a state of maturity. In the rudest districts of New-England the people have already found, that better bread can be made of grain, than of acorns; and, we trust, the time is coming, when they will be able to substitute on their tables the corn of wheat for that of indian

and rye. For this increasing attention to the subject of husbandry we consider the community much indebted to the society, whose eighth number of papers is before us. The communications, mostly original, are upon the history and use of gypsum; the grafting of trees; the relative duration of scions; and upon the subject of dwarf trees, and the diseases and culture of fruit trees in general. Of these papers the most curious is a letter from N. Webster, esq. maintaining that scions are of the same age of the tree, from which they are taken, and that there is a certain period, beyond which an individual species of fruit, any more than an individual animal, cannot be preserved in existence. This theory, however, is rather plausible than satisfactory; and requires to be tested by a series of experiments, before it is acknowledged to be true.

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ART. 45.

*A sermon preached before the convention of the congregational ministers in Boston, May 27, 1807. By John Reed, D. D. Pastor of the first church and congregational society in Bridgewater. Boston. Munroe & Francis. 8vo. pp. 39.*

That we ought to use our reason in matters of religion, as well as other matters, is one of the fundamental principles of protestantism. Yet such are the prejudices of certain religionists against the exercise of this right, that those who have dared to use and defend it, have frequently been reviled, persecuted, and insulted. They have sometimes been denied the privileges of Christians and even of men; they have been consider-



ed as aliens from God, and pests of society ; and nothing but the tolerant spirit of our government has kept them from the sword and the faggot. We have seen a sermon, delivered no longer than three years ago, in the same desk, and on the same occasion, which boldly maintained, that some christians *know* they are right, whilst other christians only *think* they are so ; and that consequently the former *have a right to blame those who think differently from them on religious subjects*. And if a right to blame, then a right undoubtedly, to censure, excommunicate, imprison, scourge, and crucify ! We leave to persons holding such sentiments to show with what consistency they reject the popish doctrine of infallibility, and also how they reconcile their teaching with the candour, forbearance, and brotherly affection which the gospel uniformly inculcates.

The author of the discourse before us attacks this dogmatizing spirit with a cool and manly courage, and drives it from its strong holds. From Matt. xxiii 8, 9, 10, he asserts that, 'although christians are not in all respects equal, having been educated in different families, and by different instructors ; their natural abilities, advantages, age, improvements in general, and religious attainments in particular being different, and consequently differing in their prejudices and opinions, they have, however, but one and the same father,

even God ; but one and the same master, even Christ ; but one and the same rule of faith and practice, even the book of inspiration ;—that each brother has the same equal right to investigate and understand this rule according to his own judgment and conscience ; that he is not permitted to impose his interpretation or creed upon others, as a lord over Christ's heritage ;—that our Saviour hath reserved to himself the right of judging his own servants ;—and that censoriousness is a great and dangerous crime.' These are the important doctrines and truths, which Dr. R. believes are implied in his text, and which he establishes, illustrates, and enforces with the talents of a good scholar and an excellent divine.

The length of this sermon reminds us of the good old times, when our spiritual fathers preached by the hour-glass. Long as it is, however, it ought to have been so much longer, as to have noticed the ravages of death upon the convention in the preceding year, and to have adverted to the charitable design connected with the service. Its style is as it should be, unornamented and nervous. In p. 21. l. 16. the verb *conduct* which is transitive, is used as though it were intransitive. This is a common error, and in common writers may pass without reprehension ; but in so logical a page, as that of Dr. Reed, it never fails of disgusting a correct taste.

## CATALOGUE OF NEW PUBLICATIONS IN THE UNITED STATES, For JULY, 1807.

*Sunt bona, sunt quædam mediocria, sunt mala plura.*—MART.

### NEW WORKS.

Letters concerning the Constitution and Order of the Christian Ministry,

as deduced from Scripture and Primitive Usage, addressed to the members of the united presbyterian churches in



the city of New-York. By Samuel Miller, D. D. one of the pastors of said churches. Hopkins & Seymour.

Papers, consisting of communications made to the Massachusetts Society for promoting Agriculture, and extracts. Published by the Trustees of the Society. Containing—1. Answers to agricultural queries; 2. Hints regarding cattle, by Sir J. Sinclair; 3. On the management of dung; 4. On the cultivation of potatoes; 5. Of the influence of soils, and their amelioration upon vegetation; 6. On the benefit which farmers would derive from the study of botany; 7. Remarks on the use of pumice; 8. On feeding and fattening of swine; 9. Remarks on domestick animals. 8vo. pp. 86. Boston, Adams & Rhoades, printers to the state. 1807.

The Philadelphia Medical Museum, conducted by John Redman Coxe, M.D. vol. IV. No. 2, total number 14. 8vo. Philadelphia, Thomas Dobson.

An Apology for Apostolick Order and its advocates, occasioned by the strictures and denunciations of the Christian's Magazine, in a series of Letters addressed to the Rev. John M. Mason, D.D. the editor of that work. By the Rev. John Henry Hobart, an assistant minister of Trinity church, New-York. 1 vol. 8vo. \$1.50. New-York, T. & J. Swords.

God's Sovereignty and his Universal Love to the souls of men reconciled. In a Reply to Mr. Jonathan Dickinson's remarks upon a sermon intitled, Eternal Life God's Free Gift, bestowed upon men according to their moral behaviour, or free grace and free will concur in the affair of man's salvation. In the form of a Dialogue, wherein Mr. Dickinson's arguments are expressed in his own words. By John Beach, A. M. 8vo. pp. 56. Providence, R. I. printed by David Hawkins, jun. 1807.

Cæli Symposii Enigmata. Hanc Novam Editionem, juxta Lectiones Optimas, diligenter congestam, curavit Lucius M. Sargent. 12mo. pp. 35. Bostoniæ, Nov.-Angl. prelo Belcher & Armstrong. 1807.

A tract upon Conversion, with an appendix, containing six important questions, with answers, on the knowledge of forgiveness of sins. By the Rev. James Kemp, D. D. rector of Great Choptank church, Dorchester county, Maryland. Baltimore, George Hill.

A Rod for Dr. Kemp, or an examination of his tract upon Conversion,

proving that he is at variance with the scriptures, his own church, and himself. By a Layman. Baltimore, J. Haggerty.

The Instrumental Assistant, Vol. 2, containing a selection of Minuets, Airs, Duettos, Rondos, and Marches, with instruction for the French Horn, &c. Compiled by Samuel Holyoke, A. M.—Newburyport, Thomas & Whipple.

The Speeches of Messrs. Harper and Martin, on the trial of Bollman and Swartwout, upon the habeas corpus, before the supreme court of the United States; to which is added, the Letter of General Adair, as connected with the same subject. 12mo. pp. 40. Richmond, Vir. Augustine Davis. 1807.

An Oration, delivered before the inhabitants of the town of Boston, on the thirty-first anniversary of the Independence of the United States of America. By Peter Thacher. 8vo. pp. 20. Boston, Munroe & Francis.

An Address, delivered before the right worshipful masters and brethren of the Lodges of St. John, St. Peter, and St. Mark, at the episcopal church in Newburyport, on the anniversary festival of St. John the Baptist. By Joseph Dana. 8vo. pp. 16. Newburyport, E. W. Allen, for Thomas & Whipple.

An Oration, delivered in the presbyterian meeting-house, on Saturday the 4th of July, 1807, at the request of the Washington Society of Alexandria. By John Hanson Thomas, Esq. of Fredericktown, Maryland. To which is added an Appendix, giving a short account of the society. 12mo. pp. 28. Alexandria, S. Snowden.

An Oration, pronounced at Augusta, Maine, on the 4th of July, 1807, in commemoration of American Independence. By Joshua Cushman. 8vo. pp. 24. Augusta, Peter Edes.

An Oration, pronounced before the republican citizens of the town of Hingham, in commemoration of American Independence, July 4th, 1807. By Benjamin Gleason, A. M. Second edition. 8vo. pp. 22. Boston, Hosea Sprague.

The second Exposition of some of the false arguments, mistakes, and errors of the Rev. Samuel Austin. Published for the benefit of the publick. By Daniel Merrill, pastor of the church of Christ in Sedgwick. 12mo. pp. 57. Boston, Manning & Loring. 1807.

A Discourse, delivered in Antrim, N. H. August 30, 1806, which was the day previous to the Communion in that place. By David M'Gregore, A. M.



pastor of the church and congregation in Bedford. Published at the request of the hearers. 8vo. pp. 24. Amherst, Joseph Cushing. 1807.

A Discourse, delivered at Wilton, N. H. before the Musical Society of said place, Jan. 22, 1807. By Humphrey Moore, pastor of the church in Milford. 8vo. pp. 16. Amherst, Joseph Cushing.

A Discourse, delivered at Hopkinton, before the Honourable Legislature of the state of New-Hampshire, at the annual election, June 4, 1807. By Nathan Bradstreet, A.M. pastor of the congregational church in Chester. 8vo. pp. 24. Amherst, Joseph Cushing.

### NEW EDITIONS.

Elements of Therapeutics, or a Guide to Health; being cautions and directions in the treatment of diseases; designed chiefly for the use of students. By the Rev. Joseph Townsend, M.A. rector of Pewsey, author of the Physician's Vade Mecum, and of a Journey through Spain. Second American edition. *Nullius in verba magistri.* 8vo. pp. 612. Boston, Etheridge & Bliss, 12 Cornhill. D. Carlisle, printer.

The Ancient History of the Egyptians, Carthaginians, Assyrians, Babylonians, Medes and Persians, Macedonians, and Grecians. By Mr. Rollin, late principal of the university of Paris, professor of eloquence in the royal college, and member of the royal academy of inscription and belles lettres. Translated from the French. In eight vols. Vol. I. The twelfth edition, illustrated with maps. 8vo. pp. 364. Boston, Etheridge & Bliss, 12, Cornhill. 1807.

St. Clair, or the heiress of Desmond. By S. Owenson. 12mo. pp. 240. Philadelphia, Samuel F. Bradford. 1807.

The Seasons in England; descriptive poems. By the Rev. William Cooper Taylor, A.M. 16mo. pp. 92. Boston, Joseph Greenleaf. Oliver & Munroe, printers.

Vol. II. of The Family Expositor, or a paraphrase and version of the New-Testament; with critical notes, and a practical improvement of each section containing the history of our Lord Jesus Christ, as recorded by the four evangelists; disposed in the order of an harmony. By Philip Doddridge, D.D. From the 8th London edition. To which is prefixed, a life of the author,

By Andrew Kippis. 8vo. Boston, Etheridge & Bliss.

Vol. V. Part I. of the New Cyclopædia, or Dictionary of Arts and Sciences. By Abraham Rees. 4to. Philadelphia, S. F. Bradford; L. Blake, agent in Boston. Subscriptions \$3.50 per half volume, till the publication of the next number, when the price will be \$4.

Number IV. of the second Boston edition of Shakespeare's Plays. Containing Midsummer Night's Dream, Much Ado about Nothing, and Love's Labour Lost, with notes by Johnson, and Stevens. 12mo. Boston, Munroe & Francis.

Second edition of a new system of Domestick Cookery, formed upon principles of economy, and adapted to the use of private families. By a Lady. 12mo. pp. 295. Boston, Andrews & Cummings, and Oliver C. Greenleaf.

My Pocket Book, or Hints for a 'Ryghte Merrie and Conceitede' Tour, in quarto, to be called 'The Stranger in Ireland,' in 1805. By a Knight Errant. New-York, E. Sargeant.

Buchan's Domestick Medicine.—Charleston, J. Hoff.

### WORKS IN THE PRESS.

The 2d vol. of Rollin's Ancient History—and 3d of Doddridge's Family Expositor. 8vo. Boston, Etheridge & Bliss.

The 4th volume of Burke's Works. 8vo. Boston, John West, 76 Cornhill, and Oliver Cromwell Greenleaf, 3 Courtsreet.

The 1st and 2d volumes of Boswell's Life of Johnson. 8vo. Boston, Andrews & Cummings, and L. Blake. These will be published in about two or three weeks.

### WORKS ANNOUNCED.

William Pelham proposes to publish by subscription, a new edition of a popular English novel, for the purpose of introducing A NEW SYSTEM OF NOTATION; by which the variable sounds of the vowels and consonants in the English alphabet may be accurately distinguished. The irregularity of sound to which many of our alphabetical characters are subject, has been frequently noticed and complained of; more es-



pecially by foreigners engaged in learning the language. In some instances a *single* character is employed to express a variety of sounds; while two or more characters are in other instances *combined*, to convey one simple sound. 'Such indeed is the state of our written language,' Mr. Sheridan very justly observes, 'that the darkest hieroglyphicks, or most difficult cyphers, which the art of man has hitherto invented, were not better calculated to conceal the sentiments of those who used them from all who had not the key, than the state of our spelling is, to conceal the true pronunciation of our words from all except a few well educated natives.' With such impediments in the way of the learner, it is less wonderful that many should fail, than that any should succeed in acquiring a thorough knowledge of English pronunciation and orthography. To promote the attainment of this object the work in contemplation is proposed on the following principles. 1. By means of a variety of marks placed over the same vowel or diphthong in different situations, to ascertain its sound in each variation. 2. By marks attached to such consonants as have not an invariable sound, to point out their respective variations. 3. Each vowel-mark to denote one invariable sound. 4. The marks applied to the consonants to be varied sufficiently for the purpose of discrimination, and still subject to general rules. 5. No alteration to be made in the figure of any vowel, and very slight additions to such of the consonants as are variable in sound, so as to retain the general appearance of each letter. 6. Every word to be correctly spelled; there being no necessity for false spelling to convey an idea of pronunciation. The learner will by this means acquire the pronunciation, and a knowledge of orthography at the same time.

The distinct sound denoted by each mark being impressed on the memory, the learner can never be perplexed on finding the same vowel or diphthong employed to express different sounds as in common printing; because, *whatever the vowel or diphthong may be, the sound denoted by the mark above it, remains invariable.* The work selected from the mass of English publications for the purpose of bringing into view the scheme of notation above described, is the well-known novel entitled *Rasse-*

*las, Prince of Abyssinia*, by Dr. Johnson, whose name alone is sufficient to establish the merit of all the legitimate productions of his pen. The marks denoting sounds will be on the left hand page; the right hand page will contain the same matter, word for word, the marks of sound being omitted, and the accent distinguished.

A specimen of the work may be seen, by applying to the publisher, at No. 59, Cornhill. *Boston, July 15, 1807.*

Messrs. Belcher & Armstrong, of this town, have announced their intention of printing the Poetical Works of Robert Treat Paine, jun.

Proposals have been issued at New-Orleans, for publishing by subscription, in four 8vo. vols. price \$20, a Digest of the Laws of Castile and the Spanish Indies; with a general view of the principles of the Roman Code, on which those laws are founded. By James Workman, Esq. counsellor at law, late judge of the county of Orleans, and of the court of probates of the territory of Orleans.

Thomas Ewell, M.D. author of *Plain Discourses on Chemistry*, and surgeon to the U. S. marine and seaman's hospitals of Washington city, has issued proposals for publishing a new work, entitled, *Letters to a Young Farmer*, containing an account of the substitutes for medicines found in the U. States.

Mr. Samuel Bragg, jun. of Dover, Newhampshire, proposes publishing, from a late London edition, a work entitled "An Essay on the Spirit and Influence of the Reformation, by Luther," the work which obtained the prize on this question, proposed by the National Institute of France, 'What has been the influence of the reformation by Luther, on the political situation of the different states of Europe, and on the progress of knowledge?' By C. Villers. Translated from the last Paris edition, by B. Lambert. This work will be printed in one octavo volume of about 400 pages, price \$2.

*OUR readers in our next number will receive pleasure and delight by a visit from "The Botanist."*

ERRATUM.—In the last No. in the poem by the Hon. Benjamin Pratt, instead of

As varying Zephyr puffs the trembling blaze,  
read

As varying Auster puffs, &c.